PENSEZ-Y BIEN
OR
THINKE WELL ON IT

Containing
THE SHORT, FACILE
AND ASSVRED MEANES
TO SALVATION.

DEDICATED,
Anto thoſe who deſire to enioy
the happy Eternity.

And tranſlated into English
by
FRANCIS CHAMBERLEYNE Esq:

AT GANTE,
Printed by BAVLDWINE MANILIVS
at the vvhite Pigeon, 1665.

THO HIS MOST HONORED AND VIRTVEVS KINS WOMAN THE REVEREND LADY MARIE KNATCHBUL Abbeſſe of the Noble Engliſe Religious of the holy Order of S. BENEDICT in GANT.

MADAM

THis Little one containing ſo profitable and wiſe inſtructions for mankind to arrive at the Cõble of perfection, and ſo facile meanes to attaine eternall felicity, that I deeme not loſt time

the two months ſpent in trans=
lating it, to the end that all
Engliſh might participate of
the Authours and my intenti=
on, which is moſt charitably,
and with ardent affection, to
procure for all, the happynes of
ever laſting Bliſſe, which in=
fallibly may begained by the
eaſie practice of that which is
comprehended in theſe feu lea=
ves. But I dare not preſume
to publish this without your la=
dyships benigne affording me
the favour of permiting this to
be sheltred vnder the charita-
ble Protection of your lady-
ships Patroniſing it; which I
hum-

humbly be ſeech you to grant me; for then I ſhall be confident that my labour, though ill performed, in tranſlating itt will be ſo acceptable vnto many, that they will reade it, and by doeing ſo, I hope they will reape the benefitt my heart deſires them all, ſpecially thoſe Angelicall and religious ſpowſes of Ieſus Chriſt, *who are ſo happy as to have your ladyſhip their Superior, and the whole world their Admirors, for their exemplar and pious liues they leade vnder your ladyships ſage and ſweet Conduct. Pardon Madam my holdenes, and*

accept of my endeavors to ſerve you, and your ladyship will exceedingly agrandize the obligation I have, to glorie in being

MADAM

Your ladyships humbleſt
Servant and affectionat
kinsman

FRANCIS CHAMBERLEYNE.

A

A SHORT, FACILE AND ASSURED MEANES TO BE SAVED.

Intitled THINKE WELL ON IT.

A neceſſary Advertiſment.

DEARE Soules ranſonned with the blood of the Sonn of God IESUS CHRIST, and who are ſo advantagiously endued with reaſon, ſo divinly illuminated with the light of Faith, and ſo povverfully ſolicited with the inſpirations of the Holy Ghoſt.

Have yee never wel conſidered?

FRom whence proceedes that Man being created of nothing; and made according vnto the Image and likenes of the Soon of God, and for a certaine time placed in this world: not to heape vp ri-

riches, to take his pleaſures, and to runn after honors, but only to love, ſerve, and prayſe his Creator in this tranſitory life, to the end to enjoy in the other an happy eternity. From whence comes it, ſay I, that after this ſignall favour, Man ſo ill thinkes on that which he is to performe here below, that it may be juſtly written on his forehead, the Epitaph which was engraven on the Tombe of a ſervant of the Duke of Burgundie.

Here lyes VVilliam Party, of this good Duke Secretary, he is departed this world, without knowing what he came to do.

O ſtupiditie altogethere ineffable, and vnworthy of all indued with never ſo little iudgment.

Have yee never wel conſidered?

HOw it can be poſſible, God having given ſo many meanes vnto Man to arrive vnto his end, and hath produced creatures, who all cry out ſufficiently lowd, *Learne*, *Render*, *Proceed*. *Learne*, by how many benefits God obliges thee. *Render* him infinit thankes, for what

what thou receave. *Proceed*, to love him to ſerve and to honor him. In this is his great deſigne, and neverthelesſe almoſt all men imploy themſelves on Creatures O Brutality.

Have yee never well conſidered?

HOvv the only begotten Sonn of Almighty God perceaving that all the innumerable benefits of his eternall Father, which are ſo many beames proceeding from his amorous and bounteſull eſſence are not able to enlighten mens Hearts with the flames of his divine love, is become Man, to aſſemble all theſe benefits and threaſures, within his ſacred humanity, and by it making them to diſtil into the Hearts of men, he may inflame them with a moſt ardent love of the Divinity; as we ſee, ſunn beames are not of them ſelves able to fire flaxe, but if they paſſe through a chryſtall, they preſently reduce it into ashes but Alas theſe miſerable Hearts are of a farr other diſpoſition then Flaxe, they are colder then marble, more hard then

ſteele; they are not heated with all theſe amorous inventions, they are not molifyed with all theſe divine fires. O infernall coldenes.

Have yee never wel conſidered?

HOw the adorable Sonn of God hath hidden the brightnes of his infinit Majeſty vnder the groſe vayle of our infirmity, for to accomodate him ſelf vnto the feeblenes of ourſēces: How he is become Man, for to make vs love in the vnion of our propre fleſh, that which we knew not to affect in the only Divinity: How he makes him ſelf our companion in this p ilgrimage, for to reduce vs vnto the true and good way, which we have loſt, traſing by all his actions the ſteps which we ought to tread, for to ſave our ſelves: How he hath shed all his blood on the Croſſe for to wash our filth, and to afford vs a vermillion which all Paràdiſe admires. Yett not with ſtanding we miſpriſe this pretious bath, loving rather to remayne in our ordeurs: wee fly and shun the

the Company of IESUS, for to follow that of the divell. In a word, we will not love God, do what he can. O ingratitude worſe then brutall; O malice moſt diabolicall.

Have yee never well conſidered?

I ſay, conſidered once as yee ought; From whence that a Chriſtian ſoul, which the Holy Ghoſt preſerves with ſo much care with in the boſoome of his deare Eſpouſe the holy Catholike Church, nourish it ſo royally with the divine Sacraments, and ſo amouroufly conducts it with holy inſpirations, inſtructs it ſo charitably by his Preachers, and ſo many good and pious bookes, incourages it ſo powerfully with ſomany eminent examples of Saincts who have paſſed the ſame way: and yett (a moſt ſtrange thing) this poore ſoul finds her ſelf in a lamentable condition, wholy weary, languishing, vndone and often even dead.

O moſt deplorable misfortune not with a few watery teares, but with great tor-

torrents of blood, to ſee man, the lively image of God the favorite of Heaven, the cheefe workanshipe of grace well furniſſed with reaſon, enlightned with faith, regaled with the Sacraments, fortefyed with grace, cherished with inſpirations, to be more feeble and tepide, to raiſe him ſelf, and march towards his end, to acknow ledge his ſoveraigne Lord to procure his true felicity, then are the dulleſt beaſts and the moſt inſenſible creatures. This is the great miſſortune which God reprehends the ſoul with all, by the Prophite. The oxe with all his ſtupidity, (faith he) knowes his maſter, the Aſſe more groſſe, runs vnto the ſtable of him who nurisheth him: Iſarell only makes no account of me, my people only apprehends not, vnto what end, I have placed them in the world, my only Children knowes not the ſingulare care I have of them; And in a nother place, he complains with great indignation. Who is more blind then he who ſerves me, who is more deafe

deafe then he vnto whom I ſpeake by my Embaſſadeurs, who is leſſe reaſonable then he, vnto whom ſoly I have given reaſon.

But, what would yee thinke of a Child, which a potent Monarch should finde lying in the durt, and haviug adoptated him for his ſonn, should ſend him for a certayne time in to a remote country, to the end that with a little labour and with great aſſiſtance, he might heape vp treaſures there to be diſcouered, with which he might gayne a florishing kingdome, and make him ſelf in a manner equall and coheire with the legitimat ſonn of this Prince; if this vnfortunate Child, in lieu of ſearching after this treaſure should conſume the mornings in ſleep, and ſpend the reſt of his time in play and debauchery, or to run after Butterflyes, if he should imploy all his meanes in buying feſcues, pinns and glow wormes, would he not be juſtly thought to have loſt his ſenſes and to be vnwortly of the leaſt favor done

done him? would he not at his returne deſerve, in ſteed of a faire pallace, an obſcure priſon, and for a crowne of a King, fetters and manacles of a ſlave; in lieu of a Princely entrataynment, the chaſtizement of a griveous criminall? Of farr greater punishments are thoſe worthy, on whom the Prophete Ieremie sheds ſo many teares, the 4. Chapter of his lamentations. Blinde and inſenſible are they; they might have byn nurished with exquiſite and Royall food, but they loved better to be filled with filthey ordures: it was in their choice to become beautifull like Angells by their virtues, but by their vices are made more black then the Devils; and it was moſt eaſy for them with a little patience to be kings for all eternity in the happy Paradiſe, but by their wicked demeanour they have purchaſed the eternall paynes of a moſt miſerable Hell.

Have

Haue yee never well conſidered?

FRem whence proceeds this great misfortune, tell mee ingeniouſly? Comes it from man for not having ſufficient light to guide him? No, this can not be for he hath reaſon which would ſufficiently direct his ſteps, if he were not blinded with too dark paſſions: Faith would conduct him directly vnto God, if he were not hendred by vice: Divine inſpirations would rayſe him vnto high perfection, if ke were not depreſſed by the charming allurments of the world and the flesh.

Proceeds it from the wicked nature of perſons, who reſemble certayne trees incapable to beare any good fruit, nor to ſerve for any thing then the fire? No, it is not this; but, that which makes ſo many Confeſſariours to ſighth, is to ſee amongſt ſo many rich natures which they incounter, and which ſeemes to be made ſoly for virtue, to ſee ther are (I ſay) ſo few make vſe of theſe great prerogatives of nature, vvhich never

never the leſſe are ſome of the moſt aſſured markes of predeſtination, if they vvould but never ſolittle cooperate.

Proceeds it from the vvant of ſufficiēt inſtruction, and that the ſoul being left free vnto its depraved inclinations doth not clearely diſtinguish good frō evil, virtue from vice? Truly this reaſon is nothing, eſpecially in theſe times, in vvhich the leaſt girle, or Boy knovves the deformity of vice, ſeeing every one takes vp the maſke of virtue, and can not be deceaved vnles they groſely flatter them ſelves.

From vvhence then proceeds this evil? Anſvvere me I beſeech yee. But before yee anſvvere, I conjure yee by all the favors vvhich yee have receaved from Heaven, by the pretions Blood of Ieſus Chriſt shed for yee, by the share yee pretend to have in Paradiſe.

Thinke well on it.

AND after good and profound conſideration, yee vvill freely confeſſe that this miſchiefe and ill fortune arri-

arrives from not having had due conſideration; for if one had but once well thought on it, and ſeriously pondered, wherfore are we in the world, and what is that we would deſire to have done, when we ſhall be departing this world, it would be almoſt impoſſible to offend our good Creator, and we ſhould finde great facility to ſerve him. Is not this true? *Thinker well on it.*

IF yee never ſolittle doubt it, I will wholy convince yee, by two or three examples. What was it, I pray yee, which fred S. Antony from all the ill habits and couſtomes of this world, for to rayſe him vnto that ſublime degree of perfection, vnto vvhich he arriyed? Three vvordes vvell conſidered have made this great vvonder. He entred on a certayne day into the Church, to heare maſſe, as he ought, and being attentive vnto the Gholple; he heard how Ieſus Chriſt ſayed: *If thom wilt be perfect goe, ſell all thou haſt, and follow me:* Theſe wordes knocking at his

his Heart, he opened the gate, he kearkneth vnto them, he weighs them, and ſeriouſly conſiders them, goes forth the Church, he haſtneth to give a beginning vnto the great perfection, he afterwards shewed. How many others have heard the ſame Ghoſple, but all have not ſo well conſidered it as he.

What extraordinary power drew S. Auguſtine out of the vice, in which he was ſo farr ingaged, for to addict him ſelf vnto virtue. Three words well conſidered cauſed this miraculous change: you have read, how his good Mother S. Monica exhorted him to live well, but he ſeemed deaff she powred forth fluds of teares, but did not mollify him, she paſſed dangerous ſeas to follow him, and always ſolicite him, but she prevailed nothing. Ye have heard how S. Ambroiſe vndertooke him, how they conferred to gether, how he was all wayes at the ſermons of this holy and eloquent Prelate, notwithſtanding all this, he remained alwayes firme and

obſti-

obſtinat in his imperfection. One day he entred into a Garden, and lying vnder a tree, the Epiſtles of S. Paul by him, he heard a voyce, which ſayd vnto him, *take, reade, take, read:* he riſes, openes his booke, and findes theſe words. *It is not in feaſts, nor in debauncherey, it is not in the bead, nor ordeurs of the flesh, much leſſe in quarels and conteſts that God is found, but put on Ieſus Chriſt.* He reads theſe words over and over, he meditats on them, he conſiders them, he engraves them in his heart. He runs vnto his deare Alipius, he haſtneth vnto his Mother, he wholy bequeathe him ſelf vnto God.

What power broke the ſtrong chaines which faſt bound a yong Gentleman in the vanityes and follies of the world? One ſole thought well digeſted in his ſoul, He was in a city ready to repreſent ſome galentry vnto the eyes of a great and brave aſſembly; wherfore he retird vnto his lodging betimes, to be the ealier vp in the moming:

But

But the ardent deſire he had to appeare, permitted him not to ſleep or to take any reſt, he turned him ſelf an hundred times in his bed, and as often demanded, what hovvre it was: at laſt amonghſt theſe inquietudes, a thought came into his mind, without doubt from his good Angell it proceeded: Thou art here in agood and eaſy bed, environed with ſilken curtaynes, and finds the night ſo long and tedions, and vnable to take any repoſe; Oh, what can the ſoules ſo many yevres in purgatory doe, not mentioning thoſe which burnes in hell for all eternity: This thought well pondered, made him ro reſolue, to quitt theſe Fopperyes, to apply him the more ſeriouſly vnto the obtayning celeſtiall and eternall happynes.

What ravishing ſpeech or mouing diſcourſe perſuaided a yong and vaine lady to fortefy her courage, and to reſolue to do penance for her ſinns, which she did deteſt as she ought. A ſtrong imagination ceaſed on her Heart. She goes

goes with her Neighbours to confeſſe as much for company ſake, as for devotion, by good fortune she mett with a diſcreet Confeſſarious, who having heard her confeſſion, and ſweetly having advertiſed her of the injury she did her ſelf in living ſo vainly and wickedly, he gave her for penance to weare a haire cloth for certayne howres. O Father, ſayed she what ſay you, to vveare a haire cloth? Alas! I can not do it, I have great difficulty to weare a ſmocke, if it be not very fine: well, anſwered the confeſſarius, in lieu of Heircloth, you shall faſt three dayes: how faſt, replyed she, J who can not riſe forth of my bed before I have eaten a good caudell: O Father, this is impoſſible for me to performe. Well then, ſayed the Confeſſarius, you shall heare three Maſſes on your knees without turning your head: it will be very hard for me, not to turne my head, replyed she a gaine, but impoſſible for me to kneel ſo long without

without fainting. I know not what then to do with you replyed the Father, ſeeing you refuſe ſo eaſie penances having commit'ed ſo many great ſinns. Perhaps you can as often as you wash your hands, thinke that thoſe white hands shall become filth and wormes meate: she accepts of this penance, receaves abſolution, goes home, washing her hands before she ſitts to eate, she thinks onwhat was enioyned her, for the firſt and ſecond time she made but ſmal reflexion; but on the third time this thought made ſo deep impreſſion in her Heart, that she reſolues to give a fare well vnto all delicacie and vanity for to do pennance proportionable vnto her ſinns, and to give herſelf wholy vnto God, and to become a Saint.

Lett theſe particulare examples ſuffice, for it is a moſt aſſured truth, that ther have ben million of Perſons who have heard moſt eminent Preacheurs, and yett have not ben moved: who have had religious Confeſſeurs able to make

ke Saints, and have not gained any thing: who have read moſt ſpirituall bookes, and have nothing profited. And yett two or three words well conſidered, a ſpeech ſpoken without diſigne, but well pondered and digeſted hath made them to know themſelves and hath reduced them into an happy condition. I was Confeſſarius vnto a Lady of quality, who aſſured me, that she for 7. years had wepp for the death of her Husband: in the beginning very often in the day, and afterwards twiſe every day she never failed to weep: I know not how many Religious of divers ordres, and other able and diſcreet people were imployed, to make her know the injury she did vnto the holines reputation and virtue of her deceaſed Husband, but all to no effect: one day as she was weepeing in her chamber, paſſing through a gallery, she meets with one of her Maydes ſweeping, who mildly ſayed vnto her, I know not Madam vnto what purpoſe your Lá ſo long time

time oppoſeth the will of God. This ſpeech proceeding from a chambre mayde, glided ſo deeply in to her ſoul, and she conſidered it ſo well, that she reſolued to make an end of theſe teares, the which ſo many premeditated diſcourſes could not effect, be cauſe they were not well conſidered on; one word by chance ſpoken, and well conſidered gained and conquered her.

Ther fore being it is moſt true, that one ſole word well meditated on, is capable to convert a perſon, and to profitt more then long exhortations, even as as one on ly graine well buried in the earth, will yeeld more increaſe, then a hundred others caſt on the high way or on ſtones. I am reſolued, having a moſt ardent deſire to aide ye. Towards your ſaluation, not to propoſe vnto ye above two or three words, at a time: but I conjure you by what is moſt deare vnto you, after that I have ſpoken, *Thinke well on it.*

And

AND becauſe the great ſecreat conſiſt in giving you the meanes of well thinking on it. I find not a better then a ſtrong repreſentation; a lively imagination of the hovvre of death. This is the ſecreat, which thoſe that would live holy, made vſe of. For this reaſon, the Emperor Maximilian had his Coffin caried allwayes with him; S. Iohn Elimoſinarius twiſe or thriſe every day viſited his ſepulcher. The Anchoritts have allwayes in their Cels a Deaths head, on which they alwayes looked. Therare ſo many good Religious vvho hardly meditate on any thing then on death. Believe me that amongſt the infidels, thoſe that have deſired to live the better, have made vſe of this meanes; I vvill not give you any other example then that of Philip King of Macedony, Father of Alexander the great, vvho had one of his Pages vvitth him, for to come and tell him every Morning: *Sir remember that you are a Man, and therfore muſt dye.* Go

too my deare friend, tell me ſeriouſly, and from the heart: if God should ſend you an angell to aſſure you that you were to dye whithin two or three dayes, in earneſt, what would you thinke then? what would you ſay? haſten not to anſwere, but before? *Thinke well on it.*

I read on your countenance what lyes hidd in your Heart: you thinke that you are in health, youug and ſtrong, and therfore you can not imagine death to be ſo necre: O for the love of God, my deare friend J beſeech you, confide not on your youth, on your health, and ſtrenght nor any quality you can have: No, no, you muſt be deceaved by thoſe who have no other deſigne then to ruine you, believe me rather who am your faith ful friend, having no other intereſt then your good. I tell you then, and aſſure you, deſireing you to believe me. More younge, beter in health and ſtronger then you, more rich and abler then you shall dye this weeke, who not withſtanding believes to live as long as

you.

you. And although I am not a Prophet, for to foretell that you shall be of the number, yet I can with as great assurance advertise you, as if I were one, that death to day is neerer vnto you then it was yesterday and that to morrow it will be neerer then it is to day, and it will never rest vnt ill it hath over taken, tript vp your heils and sent you into the other world. Consider therfore seriously on your affaires. *Thinke well on it.*

THat if finding my prayers too importune, you say vnto me, that I begin first to thinke and pōder on what I demaund of you. I am content and will truly declare vnto you what I thinke. If I were advertised by a messenger from heaven that my life were to have an end with in this weeke, I protest vnto you, that I would put in execution, that which often I learned being young of a very learned and Religious Person, who did me the honor to love me and to have a care of my soul, amongst the pious and good discourses

with which he entertained me when I viſited him, he often ſayed vnto me. My Sonn what ſoever thou wouldſt have done at the howre of death doe it now whilſt thou art able, and what thou wouldſt not have done then, be carefull to not commit it now.

Lett you and I willingly have this profitable counſell before our eyes alwayes and ſo engraven in our hearts as it is neceſſary for vs, for which end,

Thinke well on it.

AND if by good fortune your mind delates it ſelf and deſires to know every particular which you would have done and not have done, if you were at the end of your life, I am exceedingly ſatisfyed, and I prayſe God with all my heart, becauſe he hath ſo ſweetly touched you, for it is a great teſtimony, that you take to heart that which moſt concernes you, in which if I can aſſiſt you, I will imploy all my indeavors, writting what ſoever ſweet Ieſus ſhall pleaſe to dictat vnto my ſoul, which may

ayde

ayde you to gaiue heaven, deeming my ſelf moſt happy, if I ſhould ſweat bloud and water, yea give my life for to render this good ſervice vnto you.

To the end that the profitt be more aſſured and the greater, I aske you four things, before I begin.

The firſt is, that every demaund I ſhall make, you will imagine that it is not I that ſpeake, but it is your good Angell, or the bleſſed Virgine, or God himſelf, indoing ſo you will be the more attentive.

The Second is, that as ſoon any poynt be propoſed you beſeech the Holy Ghoſt for to illuminat your vnderſtanding to know the verity of what is propoſed vnto you ſaying with fervor, Come, o Holy Ghoſt, infuſe into my ſoul a beame of thy divine light, that I may be able to comprehend what is ſayed vnto me now.

The third is, that for to conceave that which ſhall be propoſed vnto you, and to anſwer ther vnto the better you for

a while deliberatly conſidere, pondering each poynt the ſpace of three or four Paters at leaſt.

The fourth is, that you make a firme reſolution with the grace of Almighty God to live better, ſaying an *Ave Maria* to the end that the Immaculat Virgine aſſiſt you.

If you pleaſe to grant me theſe four things, I do aſſure my ſelf that you in a short time will find great benefitt and be in a very good diſpoſition to appeare before Almighty God, when it ſhall pleaſe his divine Majeſty to call you vnto his preſence. Lett vs begin.

THE FIRST PART

Of that which one would not have done if he were at the houre of death.

DEare Reader profoundly reaſonable, and truely Chriſtiane I coniure thee to tell me, but rather tell me from the heart, then the mouth: If God ſhould aſſure thee at this preſent, that thou art to die this weeke, wouldſt thou not be very ſorry to have ſo miſerably ſpent ſo many houres, faire dayes, and large yeares, which were afforded thee for to gayne Paradiſe. For what? to eate, drinke and ſleepe, as beaſts doe. For what? to trimme thy ſelf, laugh, and play, as fooles doe; For what? to do, ſay, and thinke that which is vnworthy of a reaſonable ſoul, much more of a Chriſtien. I beſeech thee, what wouldſt thou

thou ſay of a Merchant who had imployed himſelf all the time of a faire in walking plaing and making good cheere, whilſt his Companions are become rich by labouring day and night, with what confidence dares he returne home having foolishly ſpent all he had caried with him, without buying any Marchendize, how vvill he be blamed by his Parents and friends, how confounded will he be, appearing beforhis neighbours who know his ill huſbandry? Say with devotion, *Come o holy Ghoſt, enlighten me with a beame of thy light for to vnderſtand this propoſition:* And then, *Thinke well on it.*

Having done this, conſider hovv thou haſt behaved thy ſelf hereto fore. Be a shamed, if thou haſt ben faulty, reſolue to act better here after. Addreſſe thy ſelf vnto the bleſſed Virgin beſeechhing her to ſecond thy good reſolutions. *Ave Maria.*

THou who haſt ſo often deſired to be advertized of the howre of thy death,

death, if I now assure thee, that within five or six dayes thou shalt die: wilst thou not have great cause to complayne on thy memory, in having taken so much payne a bout things vn profitable, indecent and hurtfull, which have hendred the remembrance of God. What esteem wilst thou have of him, who being able easely to fill his cofers with silver, gold, and pearle, had rather put therin durt, shells and filth.

Thinke well on it.

Thou wilst boldly conclud, that he is indiscreet and vn fortunate, who having an happy memory for creatures doth forgett the Creator, and remembring the affaires of the world hath lost the memory of his owne concernes, if thou finds thy self guilty of this misfortune, be ashamed, and asking pardon for what is past, resolue to do better hereafter. *Ave Maria.*

I am certayne that thou hast a tender devotion vnto thy good Angell, and that thou remits thy whole lyfe vnto

his conduct. If he should now come and tell thee that he hath but four or five dayes to governe thee, wouldſt thou not condemne thy vnderſtanding of ſtupidity more then brutall, in having ben imployed ſo vn profitably in ſo many foperies and childish toyes, ſo vn worthily occupied in ſo many vanityes, ſo vnfortunatly buſued in tranſitorie things, which are worth nothing incomparaiſon of thoſe which God hath prepared for thee in the kingdome of heaven, promiſed on his faith and by ſolemne oath vnto thee. What opinion wouldſt thou have of him vvho being able to apply him ſelf eaſely vnto good affaires, from vvhence he might gaine much honor and profit, had rather amuſe himſelf vvith lacquies and children about trifels. *Thinke well on it.*

Thou vvilſt freely avoue, that it is the moſt extravigant folly that a man can commit. Conſidere if thou be exempt, and reſolue be vvayling vvhat is paſt to doe better from this day forvvard.

I knovv thou believeſt, that there are many Saincts in the Church, vvho do miracles, and fore tell vvhat is to come: if any one of theſe should vvhiſper thee in the eare, that thou haſt but tvvo or three dayes to live, wouldſt thou not be excedingly confounded for having imployed thy vvill in fondly loving that vvhich vviſely ought to be hated, and malicioufly hating that vvhich ought perfectly to be beloved, art thou not very much ashamed to ſo effectionaly adheare vnto creatures, as to contemne the Creator? vvhat vvoulſt tho thinke of him vvho being able to chang his heart into pearle. into a luminous ſtarr, yea even into God himſelf should rather love to convert it into durt, into a hogg or into a divell? *Thinke well on it.*

And knovving that love Metamorphizeth thy heart into vvhat it loves, thou vvilt confeſſe that it is an extreame malice vvhich deſerves more then hell, to ſettle the affection on any thing then God ſoly, take heed of vvhat thou haſt done

done heretofore, and reſolue for the time to come.

HAſt thou never beheld the heavenes enveloped and darkned with obſcure clouds, the aire all in fire with lightning, thounders grumling on all parts, an horred medlay of winds and rayne drouning the fields and ouer turning howſes, if this should happen to day, and a voice should bed thee to looke vnto thy ſelf, for this tempeſt very shortly would fall on thy head, wouldſt thou not tremble with feare and griefe, for having ſo wickedly imployed ſo many good talents which God hath given thee for to ſerve him. wouldſt thou then be endued with the eloquence of ſpeech to ruine others, with ſubtility of witt to deceave them, with the ſweetnes of converſation to draw them vnto euil, with force to diſtroy them, with beauty to hurt them, and with all other talents to damne thy ſelf and them together. Unto what punishment wouldſt thou condemne him, who having receaved a great

great ſumme of mony, of a great king, for to ſerve him, and to engage others in his ſervice, should buy halters for to diſtroy himſelf and others.

Thinke well on it.

Thou wilt with out doubt conclud, that it is farr better not to have receaved ſo many talents from heaven, then to imploy them ill, and that ſervant to be very vnhappy who ſpent his maſters monyes in things contrary vnto his intention. See if thou be not ſuch an one, and purpoſe to amend.

FEaring that I have weared thee with my interogations, I am reſolved to acquieſce, for a while, to hearken vnto a muſick which in deed is none of the ſweeteſt, for it comes from hell, notwith ſtanding it will profitt very much, aud confirme all that is already ſayed; In the booke of wiſdom chap 5. the wiſe Man makes the damned to ſay. Repenting and ſighing for anguish of ſpirits: Theſe are they whom we had ſome time in diriſion, and in a parable

of

of reproch: we ſenſleſſe eſteemed their life madnes and their end without honor. Behold how they are counted among the children of God, and their lot is among the Saints, we therfore have erred from the way of truth, and the light of juſtice hath not shined to vs, and the ſunne of vnderſtanding roſe not to vs, we are weried in the way of iniquitie and perdition, and have walked hard wayes, but the way of the lord we have not knowen: what hath pride profited vs? what commoditie hath the vaunting of riches brought to vs. Al thoſe things are paſſed away as a shadovv, and as a meſſenger running before and as a shippe that paſſeth through the ſurging waters: wher of, when it is paſt, the trace can not be found, nor the path of that shippes keele in the waves: or as a bird that flyeth through in the Ayre, of which ther is no token can be found of her paſſage, but only a ſound of the winges beating the light winde: and by vehemence of going

cutting

cutting the ayre, moving the winges she is flowen through, and afterward ther is no ſigne found of her way; or as when an arrow is shott forth to a ſett marke, the divided ayre is forth with cloſed in it ſelf againe, ſo that the paſſage therof is not knowne: ſo we alſo being borne, forthwith ceaſed to be: and of vertue certes have ben able to shew no ſigne: but in our. Naughtines we are conſumed, ſuch things ſayed they in hell, which ſinned, becauſe the hope of the impious is as duſt, which is taken away with the winde: and as a thinne froth, which is diſperſed by the ſtorme: and as ſmoke that is ſcatered abrode by the winde: and as the memory of a Gheſt of one day that paſſeth. Haſt thou well heard this harmonius muſick of hell, tell me ſeriouſly, wouldſt go thether one day to be partaker of it,

Thinke well on it.

In the meane while I will continue my demanding of thee, if for certaine thou muſt die with in four or five dayes

at

at the fartheſt wouldſt thou not with many teares complaine of they eyes in having given them ſo mnch liberty to reade ſo many vaine and vnchaſt bookes, wouldſt thou not be ſorry to have caſt ſo many amoreus and lewd glances on ſo many dangerous objects which Satan made vſe of to precipitate thee into wicked actions, as if he had not ben ſufficiently powerfull to ruine thee without the aide of thy ſight, had it not ben better for thee to have ben borne blinde, or that thine eyes had ben putt out as ſoon as thou wert borne, then to have made ſo ill vſe of them,

Thinke well on it.

Thou wilt conclud with the evangeliſt, that it is more expedient to have thy eyes pluckt out, that is, to retayne with violence thy ſight, for to enter into Paradiſe, then to behold what ſoever preſents it ſelf, and to deſcend into hell, invite thy eyes to wash with their teares they paſſed faults, and make a couenant with them for the time

to

to come, as Holy Iob did.

TEll me freely, if thou shouldſt heare the bell which advertiſe all, that they are carring the viaticum vnto thee, wouldſt thou not exceedingly blame thy eares, for having too curiouſly liſtened vnto the wicked diſcourſe held againſt the reputation of an other, for having taken to much pleaſure in impertinent prayſes, and indiſcreet jeſtings and ſcoffings, for having ben too attentive vnto wanton ſonges, laſcivious wordes which inſinuate their poiſon ſo ſecreetly into the heart, that hardly one perceaves it before he he dead, as the fish takes not heed that be hath ſwallowed the hooke vntill he is dravvne forth of the vvater. O hovv much better had it ben for thee to have ben alwayes deafe then to have by this organ afforded entrance vnto this poiſon which hath infected thy ſoul, and perhaps will cauſe its eternall death.

Thinke well on it.

Thou vvilt reſolue to follovv the coun-

counſell of the vviſe man : to inviron they eares vvith a hedg of thorns, that is to ſay, vvith a ſtrong conſideration of hell fyer, for not to hearken to any thing vvhich can ruine thee.

IMagine that vvith in tvvo hovvres thy ſoul is to give an account of all she hath ever ſayed, if this vvere ſo, vvouldſt thou not torture thy tongue vvith they teeth, for having uttered ſo-many jeaſts, mockeryes and vntruths, ſo many braggings, oſtentations, and vauntings ſo many fovvle vvordes, detractions and blaſphemes, ſo many curſings and othes, of all vvhich thou ſhalt ſee a moſt exact catologue, vvilſt not paſſe for a poore merchant, if thou art found for one vvord to have loſt vvhat ſoever good thou hadſt, and ſold thy ſoul vnto the divell. *Thinke well on it.*

Seeke redreſſe for the vvoundes thy tongue hath made in thy ſoul, and reſent them vvith griefe, firmely purpoſe to keepe it better, being moſt aſſured, that of a hundred that this time goes to hell,

hell, ninety are precipitated ther by the tongue.

IF thou already didſt feele the ſtinking exhalations of thy dying body, vvouldſt thou not ſigh from the bottome of thy heart for having ſought vvith ſo much ſenſuality ſvveet odours, to perfume they garments, to imbaume thy carkas, and to ſatisfy thy noſtrels, and thoſe vvho accompany thee, vvhilſt thy ſoul by its imperfections yeelds an intollerable loathſome ſent vnto all the celeſtiall court? vvhat extravigance is it to perfume the ſleave, and permitt the arme to be putrified? vvhat folly is it to ſmel of musk amongſt lackyes aed to ſtinck in the preſences of a Prince.

Thinke well on it

Be confounded, if the ancient proverb be verifyed in thee; very often the heart ſtinketh, vvhen the body is perfumed, reſolue not to verify here after this truth.

WHat vvouldſt thou doe, if thou didſt knovv for certaine that vvith

vvith in three dayes thy body should be vvormes meate ? vvouldſt thou not curſe a thouſand times thy taſte vvhich finds nothing ſufficiently ſeaſoned, vvhich ſeekes vvith ſo much care ſvveet and delicious viands and pleaſant vvines; vvhich knovves not hovv to faſt, nor to abſtaine from vvhat is forbiden. Hadſt not better eaten ſome ill dreſſed meate, then to be inforced to drinke the poyſon of ſerpents and eate toades.

Thinke well on it.

Thou vvilſt confeſſe, that it is better vvith a little payne to abſtaine and to be mortefyed a fevv dayes in the noble company of IESUS and his Saints for to gaine Paradiſe, then to ſuffer hunger eternally vvith the damned in hell. IF thou didſt lively apprehend vvhat vvill happen at the laſt period of they life, vvhere thou ſhalt looſe all feeling, vvouldſt thou not have an extreame regret and ſorrovv to have ben ſo delicate and ſenſuall in thy touching, that thou haſt never ben able to endure,

haire

haire cloth, diſcipline, nor the leaſt incommodity, but haſt alvvayes ſought after the fineſt linnen and haſt made this ſence vvholy brutale. A las! hovv vvilſt thou be able to vveare garments of fire, to lye eternally on the burning coales of hell. *Thinke well on it.*

Thou vvilt confeſſe that it had ben better a hundred times to have ben alvvayes leprous then to have procured thes eternall evils. I do aske thee, if this vvere the laſt hour of thy life, whether thou vouldſt not rather be with out a hand, then to have imployed thy hands ſo often in taking that vvhich did not belong unto thee, in playing, eateing to much, in ſatisfying vanity, in ſtirking vvithout reaſon, in vnjuſtly increaſing thy wealth, in taking things vnlawfull? is it not true that ther vvould not be ſo many gallowes, if ther were not ſo many malifactors? *Thinke well on it.*

Thou will allovv, that ther had not ben ſo many damned, if their hands had taken ſo much payne for to open unto them

them the Heavens, as they have done for to purchaſe hell.

THis is the laſt queſtion I will propoſe vnto thee at this time. If thou wert falle to day ſick as it is poſſible, and that thou wert aſſured that thou ſhouldſt not recovere; wouldſt not thou rather have ben lame and with out feet, then to have ſo often runne after dauncings and tavernes, frequent play howſes and infamous places in which thou perhaps haſt loſt that which is never to be recovered, and with that the life of thy ſoul. Take heede of thoſe hogs which the Evangeliſt mentions, behold how after the divel was entred into them, they never left running vntill they were precipitated into the ſea. *Thinke well on it.*

Have compaſſion on thoſe who being once under the ſlavery, never reſt from falling from one ſinn into an other vntill they be indulged into eternall perdition.

I am

I am not ſo paſſionatly amourous of the ſaluation of thy ſoul that I forgett the health of thy body, and therfore leaſt thy minde being to much imployed in thinking on thoſe things, I propoſe might cauſe a diſtemper in thy head, I am willing that thous ſpend ſome time in beholding a ſpectacle which repreſents it ſelf here, very fitt, to confirme what hath ben ſayed. Ther was a young lady who appeared vnto her Ghoſtly Father in a moſt terrible manner, a thouſand ſnakes were her haires of her head, she had two cruell Aſpes hanging at her eyes, which did cruelly torture her, two venomous vipers at her noſtrels, two poiſonning lizards at her eares; she mutilated her tongue with ineffable rage: on her boſome ther appeared two vglie Toads which nibbled her breaſts: an horrible dragon which conſtrained her to ſwallow his Foame, an other four or five times environed her body, thruſting his head into her privities drew forth her entraills: two gaſt-

gaſtly divels moſt cruelly did teare the partes of her body which had ben inſtruments of the greateſt offences, and inceſſantly powred melted led and boyling oyle: I am not able to expreſſe what ſtrange faces and wry mouthes she made, her eyes ſparkling with fire rowled in her head withfury, she caſt forth of her eares and noſtrels firy ſulphure, she mouthed worſe then a fury; a garment of fire covered all her body, but truly nothing was ſo inſupportable as her roarings and cryes: Curſed be the creature, ſayd she, who for ſo ſmal pleaſures hath deſerved ſo great torments; curſed be the heade which for being the ſeat of all vanities is at preſent the bayt of all the infernall wormes, curſed eyes which for inconſidered lookes are punished with moſt horrid ſights. Curſed eares which for laſcivious ayres and ſonges are conſtrained to heare hellish muſick. Curſed noſtrells which for effeminat odors, ſmels the ſtinking carkaſſes of the damned. Curſed,

Curſed, and a hundred times curſed body which for having taken to much pleſure in ſuperfluous promotions and forbeden ſenſualitys shalt be alwayes clothed with fire and tortured with divers torments. Curſed creatures which have contribuited vnto my miſery and have ben complyces of my crimes. Cnrſed be Father and Mother who have given me the temporall life which hath conducted unto eternall death, Curſed be aboue all, curſed eternity which will not afford an end nor true ee of my evils. O eternity, and inſaying, curſed eternity, she vanished: behold a ſtrang viſion, I aſſure thee, that we should ſee one farre more frightfull, if God would afford us a ſight pearceing even unto hell, and therfore: *Thinke well on it.*

I Returne to aske of thee, I ſay of thee, who art the dearely beloved of my heart; if thou shouldſt know that thou wert to depart this world with in tvvo dayes, wouldſt thou with ſo much

ambition appeare among men wouldſt thou ſpēd ſo much mony in magnificent clothes, in ſplendent jewels, fine perrles, and rich equipage; wouldſt thou walk with ſo much pride, wouldſt thou ſpeake with ſo much arrogance; in a word, wouldſt thou harbour ſo much hautines in thy heart and in all thy deportments, knoweſt thou not that God could not permitt pride to be in heaven in the moſt eminent creatures which ever he made, how will he indure it in thee.

Thinke well on it.

Boldly reſolue to roote out of thy body even the leaſt haire, and put of thy ſoul the ſmaleſt thought which may nurish this vice, leaſt it ſhould procure the wrauth of God on thee, eternal dānation

IF thou kneweſt moſt certaynly that within four and twenty houres thy Parents and Friends, in recompenſe of what they enherite of thee, muſt ſend thee into the other world ſewed in one of the commune sheets of thy cofer, wouldſt thou be ſo covetuous of gaine

wouldſt

wouldſt thou ſo greedily runne after Gold? wouldſt thou heape up treaſures ſo painefully for Heires who will remember thee no longer then they are making good cheere of thyn? what will availe thee the ſtately and ſumptuous Howſes which thou haſt built when thou muſt lodg in a black Tombe, what will profite thee to have left ſo much gold and ſilver in Banke when thy Soul ſhall burne in purgatory *Thinke well on it,*

Conclud, that it is no ſmal follie in being ſo ſolicitous to heap up wealth, which ſoon or late muſt be loſt, and ſo careleſſe of thoſe treaſures which we may carry with us and enjoy for al eternity.

IF thou didſt know that death were but two or three dayes from thee, and didſt ſee one of his forerunners with thee, as it is very probable that thou art not without ſome corporall incommodity, tell me, in this apprehenſion wouldſt thou abandon thy ſelf in the ordure and filth of ſenſualitie, wouldſt

thou wallow like a hog in the mire; wouldſt thou ſay with thoſe ſhallou braines in the ſecond chapter of wiſedome. *Come threfore, and lett us enjoy the creature as in youth. Lett us fill our ſelves with precious wine and oyntmentts, and let not the flowre of the time paſſe us; let us crowne our ſelves with Roſes before they wither, lett ther be no medow, which our riott ſhall not paſſe through, let none of vs be exempted from our rioteouſnes, every wher lett us leave ſigne of joy, becauſe this is our portion and this our lot*, wouldſt thou with theſe people have led a life of an Atheſt and a beaſt, or lived like thoſe of Sodome to be ſwalloved up by the earth. *Thinke well on it.*

Thou wilt avoyde all occaſions of defyling thy body and Soul, imitating the faire Hermine, who for fear of defyling her whit skin with the durt permits her ſelf to killed.

IF a maligne fever did torment thee in thy bed, having diſpatched many with in twiſe foure and twenty houres. Wouldſt thou not be vexed for having

harbored ſo long hatred and envie in thy ſoul againſt thy Neighbour, for having endeavored to diſtroy him and to blemish his honor, without gaining any thing but a bitter remorſe of conſcience, and the maledictions of Cain? *Thinke well on it.*

Thou wilt compaſſionat the envious; ſeeing them macerated with the proſperity of others, and thou wilt avoyde envy which tortures the heart and conſumes the body.

IF thou didſt imagine that within three dayes that thy body should be reduced into duſt, wouldſt thou have ſo much deked and cockered it and taken ſo much care to nurish it, affording it all that it deſired without conſulting with reaſon. Woulſt thou be like unto the rich Gluton, who from a plentifull table was draged into the eternall flaming fires, wher he could not obtayne a little drop of water to releave his thirſt which infinitly tormented him. *Thinke well on it.*

Conclud that they moſt miſerably

vnfortunate vvho for being too indulgent unto their bodyes, expoſeth their bodyes and ſouls unto the danger of eternall damnation.

IF thou vvert ſick in bed, and an expert and ſhilful Phiſician ſhould deſire thee to put all things in good order for that thou art in great danger of death, vvouldſt thou not exceedingly grieve, to have ben ſo often impatient, to have curſed and injured thy ſervants domeſticks and neighbours, and to never have ſuffered any the leaſt thing for God and for thy ſaluation? vvhich is better either to indure ſome little thing for God and to gaine Paradiſe according unto the example of Saints, or to ſuffer in the next life vvithout any benefitt. *Thinke well on it.*

Firmely reſolue to ſubdue thy Choler and to ſuffer all things patiently ſeeing that the grievous malice of men in the vvorld is not to be compared vvith the rage and fury of the divels vvhich torment in the other vvorld.

If

IF now the holy Oyle were brought, wouldſt thou not tremble and shiver conſidering the negligence thou haſt uſed all thy life to ſave thy ſoul: wilt thou not be ashamed for having uſed ſo much ſlacknes in kneeling every morning, in making thy intentions, in frequenting the holy Sacraments, in viſiting, the ſick, in hearing Maſſe? would not thy heart faynt ſeeing ſo few good workes accompaniug thee before God? what shame is it vnto a child of a noble familie to ſee himſelf ill attended when he preſents him ſelf unto his Father before a noble aſſembly? *Thinke well on it.*

Thou wilt boldly ſay that it is a devillish inchaunting, to ſee men ſo diligēt in gaining the goode which death will wholy deprive them of, if they do not before looſe them, and ſo laiſy in ſeeking after thoſe treaſures which will accompany them after death and comfort them for all eternity.

IF thou hadſt thy ſoul even on thy lips, and ther wanted but one breath for the

the departure of it, wouldſt thou not be in a shamefull confuſion to have ſold and loſt the merit of thy good actions for little vanity, for an humane reſpect, for a foolish compliance? Is it not childish, to leave a piece of gold, for a putrifyed nutt? is it not moſt brutall, to ſweate and kill himſelf with labour, to be ſolaced with a little winde? Is it not worſe then folly, to do wel meerely for to be eſteemed and prayſed by men. *Thinke well on it.*

Be a fraide to receave the anſwere which God gave unto thoſe vvho after having prayed much, and ben well mortefyed, thinking to be rewarded therfore, heard: I tell yee in truth, that yee have already receaved your ſalary and wages. Reſolue to have a good intention in all your actions to pleaſe God, rendring him all the glorie, that he will conſerve thee entierly, for to enjoy him eternally.

LEt us conclud all in a vvord; If thou vvert in the paſſage vvhich all muſt make

make from this life unto the other; wouldſt thou have done, ſayd, or thought any the leaſt thing a gainſt the Majeſty of him, before vvhom thou art going to receave the ſentence of death or life eternall *Thinke ſeriouſly on it*, nether more or leſſe then if on this thought depended thy eternity of felicity or miſery.

Thinke lively on it, nether more or leſſe, then if thou hadſt a ſtrong aſſurance that after this half houre thou ſhalſt not have any more time to thinke on it.

Thinke on it often and profoundly; Alas! thou thinkeſt day and night, two or three mouths together, on Philoſophicall queſtion; is not thy ſaluation more deare unto thee?

Thinke and conſidere well on it, beſeeching the bleſſed Virgin, thy good Angell and the Saints, that they engraven deeply this thought in thy heart, that it may produce the fruit of eternall life in thee.

THE

THE SECOND PART

Concerning that which one would not have done if he had ben to dye preſently.

I remember to have read in the hiſtory of Barlaam and Joſaphat, that ther was in a certaine Region of the world a florishing Kingdome, the habitants of which were accouſtomed to chooſe a King evety yeare during which time they gave him all ſoveraignity, and a retinue ſutable unto his quality, but the year was no ſooner expired, but then they banished him into a deſolate and unhabited Iſland, wher he had more to ſuffer in exile, then he had recreation and pleaſure in his Royalty. Among theſe annuall Kings, there was oue more provident then the others, for foreſeing that at the yeares end they would not fayle to uſe him after the ſame

me manner they had afforded unto his predeceſſors; he reſolued to live as frugatly as poſſibly, and to ſave all he could and to ſend it privatly into the place of his banishment, where he failed not to arrive at the ordinary time, and by reaſon of his providence did not meete with thoſe inconveniences and miſeries which the others found ther, but enjoyed pleaſure and content. This Parable, for I do not belive it to be a true ſtory, plainely declaires the blindnes and ſtupidity of thoſe which the world hath rayſed unto greatnes and riches with which they are wholy delighted and abſorpt they never thinking that at the end of their life (which how longe ſo ever it be, is not a day in the kalender of God) the world will deprive them of all it ſeemed to beſtowe on them, ſending them into the other world where they shall finde nothing but poverty and miſery, for want of providence. Deare Reader I love thee too tenderly for to wish thee ſo much miſe-

miſery, but on the contrarie I do pray from the bottome of my heart for thy greateſt happynes in the next life where thou muſt remayne for all eternity. And for this end.

I aske of thee, if God should ſend a meſſenger from heaven for to advertiſe thee that within eight dayes thou shalt die wouldſt thou not be exceedingly pleaſed for having well imployed thy time in honoring and ſerving thy good Creator, in imitating in all thy actions the virtues of thy ſweet Saviour, in correcting thy faults and doing pennance, in cultivating thy ſoul and adorning it with all virtues, in doing good to all that needed thy aſſiſtance, and ingaining the favour of thoſe who are powerfull in the celeſtiall Court. What contentment unto a Captayne who having bravely overcome his enimies returnes loden with pretious bootie and trophies before his Soveraigne, for to receave of him praiſes and recompenſes due unto him. *Thinke well on it.*

Thou

Thou wilt ſay that this is but a groſſe and rude repreſentation of the ineffable joy which the Soul hath at the howre of Death, ſeing her ſelf environed with many good workes, which conducts her vnto the Throne of God. O how ſweet is Death unto ſuch a Soul: O how willingly doth she behold it. Wherfore doſt thou not live accordingly, that thou mayſt die ſo?

AMiable Ieſus ſayes in the ghoſpell, that we ought to be alwayes ready, for we know not when Death will come: If thou shouldſt be warned that it will be to morrow, wouldſt not thou thanke thy memory for having alwayes kept thee in the preſence of God, and often put thee in minde of the favours which every moment thou receaveſt from the liberall hand of thy Creator for having perpetually preſented unto thee the beauty of heaven and the horror of hell? what hopes conceaves the courtier, who ever had his eyes on his Prince for to performe his will, when

he perceaves the daye arriues of the Princes liberality and great bounty. *Thinke well on it.*

Thou wilt bleſſe the memory which affords ſo much felicity unto the ſoul, and wilt exhort thine to afford thee the like happynes.

IF thy underſtanding which endeavors to know all, could underſtand that within two dayes it muſt depart this world would it not leap for joy to have fought the Creator in all creatures, and all crcatures in the Creator. not having eſteemed any othet knowlegd, then the making, him ſelf moſt agreable unto God and to be conducted in all things by the faith which made him ſeeke after heaven in miſpriſing the earth; what pleaſure and comfort receaved the woman of the Ghoſple at the finding of her groat which she had long ſeeked after? did she not invite her neighbours for to congretulate and rejoyce with her? *Thinke well on it.*

Thou wilt teſolue to imploy thy intel-

intellect inſeriouſly conſidering the grandeurs of thy God, and thou wilt make uſe of all other ſciences to arrive unto this knowledg.

IT is very probable that once in thy life thou haſt deſired thy death; If now thou shouldſt ſee him with his mortiferous Sythe wouldſt thou not feele aſweet and delicious ravishment of heart for having never loved any other thing then the infinitly amiable goodnes and him who hath infinitly loved thee? How great is the conſolation of the ſpowſe of a Prince wher she is certayne to have ſoly loved her huſband and that her bridegroome knowes her fidelity. *Thinke well on it.*

Boldly affirme him unhappy and miſerable who being able to love God, loves any thing els, take heed leaſt thou be ſuch an one.

IT is a long time ſince God hath preached vnto thee, that thou shalt render an account of all the talents, which he hath beſtowed on thee; jmagine this

to

to be the day in which he will demaund them of thee : and if it were, what sweet and ravishing content wilt thou feele in being able with truth to say with the servant of the ghosple lord thou hast given me five talents, behold other five I have gained over and a bove. Thou hast given me eloquence, which I have alwayes imployed to prayse thee, and to procure all others to do the same. Thou hast given me a great spirite which I have used in overcoming thy enimies and comforting thy servants: Thou hast given me learning which helped me to discover thy greatnes and mighty workes, and to declare them unto others: Thou hast given me the grace to be beloved of all, I have not taken any other pleasure, then that it might make me able to inforce all to love thee: Thou hast given me industry to trafick and gayne some thing, with which I have vertuously and decently maintayned my family and relived the poore. Who can explayne the joy and plea-

pleaſure which thou wilt receave when the great Lord and Maſter imbraſing thee with affection shal ſay, welfare thee good and faithfull ſervant, be cauſe thou haſt been faithfull over a few things I will place thee over many things: enter into the joy of thy lord.

Thinke well on it.

Whilſt thou conſiders there on, I will liſten, if thou pleaſe, unto a troope of Saints, who aſcending into heamen ſinge with a moſt melodious voyce. O God almighty, thou haſt delivered us from this fiery tombe, in which thou haſt for a time buried our ſoules; thou haſt led us into thy glorie, in which we shall be invironed on all ſides with eternall felicity. Lett all creatures bleſſe and praiſe thee for the favours ſo mercifully thou beſtoweſt on us. Bleſſed be the time that we have imployed in thy holy ſervice. Bleſſed be the memorie which made us remember thee for to never forgett thee hereafter. Bleſſed be the underſtanding which wholy endeavored

vored to know thee, and by that meanes to enjoy thee eternally. Bleſſed be the will which never would love any thing then thee for to be happily loſt in thy infinit love. And bleſſed be the talents and favors which thou haſt given us, ſeing by their meanes we have gained eternall happynes. O mortels imploy all your forces, powers and endeavors in the ſervice of a God who is moſt infinitly deſerving, and doth moſt liberally and ſuperabundantly reward thoſe who have rendred him never ſo little ſerv ice.

I returne unto thee, who art next unto God (as I have often told thee) the ſole object of all my thoughts, and I continue in demaunding of thee; If to day thy eyes were to be cloſed for never to be opened in this life, wouldſt thou not love them moſt tenderly for not having ſerved thee but to read good and holy bookes, to behold pictures of devotion, to weepe for thy ſinns, to conſider with joy the proſperity of thy neigh-

neighbour, and his miſerie with compaſſion, and to have ben never fixed on any creature but with honorable reſentments of the Creator, will not theſe eyes ſhine like little ſtarrs in the emperialt heaven? *Thinke well on it.*

Reſolve to deprive thy eyes here on earth of all damageable objects, which are but fowle in comparaſon of thoſe which are ſeen in heaven.

WHen thou doſt heare the Bell for ſome buriall, if death ſhould come and tell thee, to day it is for me, to morrow itt will be for thee: wilt thou not feele a ſweet conſolation, for having lent thy eares unto the divine office, unto ſpirituall diſcourſes, unto good counſell, unto the prayſes of others, to have ſuffered with patience contempt and injuries? wilt thou not bleſſe thy eares which never liſtened unto any evil thing. *Thinke well on it.*

Belive that if one were prepared and deſierous to heare the celeſtiall muſicke, that he were not in danger of dieing with the force of the ſweet ravishment,

witnes the ſeraphicall S. Francis.

IF now thou hadſt loſt thy ſpeech, thy judgment being ſound and whole, and that within two houres thou wert to loſe thy life, wouldſt thou not cordially love thy tongue for being imployed only in prayſing and thanking God, in inviting others to do the ſame, in ſinging the victories of generous ſouls, which by their holy lives have gained the eternall kingdome, for ſpeaking the virtues of their neighbours for maintaining the reputation of every one, for comforting the afflicted, incouraging the timerous, confounding the wicked, and converting ſinners, what glorie hath a ſouldier, when he preſents his ſword unto his king, which was nevet unsheathed but for is Majeſtyes ſervice and for the ruine of his enemies. *Thinke well on it*

Reſolue to governe and curb thy tongue ſo wiſely and diſcreetly which is in thee as a bridle unto a horſe, and a ſterne unto a ship, that by its meanes thou maiſt

maiſt conduct thy ſoul directly into heaven.

IT is a great charity to help a ſick body who can not ſwallow any thing and is dying: Alas! put thy ſelf in his place, and imagine that thou wert even now departing; among theſe corporall trances and perplexities, would not thy ſoul be in a pleaſant calme and extaſie, knowing that it hath generouſly avercome all the diſordered appetits of drinking and eatings and although thy body were inſenſible, yet thy ſoul would rejoyce in being aſſured that thy body never admitted of the leaſt touch contrary unto virtue. *Thinke well on it.*

Reſolve to deprive thy ſelf with diſcretion of thoſe meates commune unto gluttons, for the better to ſatiatt thy ſelf with thoſe particulare unto the Angels, and to touch nothing which may diſpleaſe him, who often touches thee in the holy Sacrament and whom thou hopeſt to embraſe happely for all eternity in heaven.

CAnſt thou give me a reaſon, vvhy the ſick a little before death grope after I know not what with their trembling hands? for my part I am confident, that if thou wert in this extreamity, thou wouldſt kiſſe vvith honor thy hands, for having liberally diſtributed thy goods unto the poore: for having alvvayes laboured vvith right intention to pleaſe God, shunning all idlenes, for having diſcreetly chaſticed thy body to make it ſubordinat and obedient unto the lavv of the ſpirit: theſe hands vvill thy not be admired by all the celeſtiall Court, vvhen imbellished and adorned vvith pretious ſtones thy shall beare the palmes of an abſolute victory, and the laurels of an eternall glorie. *Thinke well on it.*

Detearmine to ſow largely for to reape plentefully.

THey ſay, that the fitſt part that dies of the body are the feet; in fine they are the firſt that looſes heate aud become inſenſible. If this evening thou

shouldſt

shouldſt feele thy ſelf in this condition, and thou beliveſt that thou shouldſt die before midnight, wouldſt thou not take great pleaſure in remembring the ſteps thou haſt made to goe to the Church, to heare Maſſ, Sermons, and the Divine office; to viſite the Hoſpitals, priſons, and the poore, to accomplish holy Pilgrimages; theſe feet vvhich have vvalked in and through all places for to amplify the glorie of God doe not they deſerve to march on the azure vaults? *Thinke well on it.*

Make reſolutions never to ſpare thy ſteps vvhen Gods ſervice is concerned, for one day to march in triumph.

FOr concluſion, vvhen thy ſoul shal be ſeparated from thy body for to render an accompt unto God of all thy faults, vvilt thou not vvith great affection thanke that part vvhich hath ben beſt imployed in the ſervice of his divine Majeſty and hath ſuffered vvith moſt love and patience. *Thinke well on it.*

Thou vvilt make moſt efficacious reſolu-

ſolutions, eſpecially if vvith attention thou caſt thy eyes on the multitude of thoſe Saints S. Iohn ſavv in his memorable ravishment, they appeared exceedingly content in glorie; vvhich although it vvas not equal in all; their bodyes shined like little ſuns, yett ſome brighter then others proportionably unto their merits, ther vvas ſeen in thoſe bodyes ſome partes more glittering, for having ben greater inſtruments of the honor of God their Creator; the head of S. Iohn Baptiſt vvas moſt majeſtically radiant, for having ben cutt off ſuſtayning the truth: the haire had the greateſt beauty in S. Mary Magdaline, for having vviped the feet of amiable Ieſvs; the eyes of S. Peter shined moſt, for having ſo long and often vvept his ſinn, the tongue of S. Chryſoſtome for having converted ſo many; the teeth of S. Appolloma for being pulld out confeſſeing the truth; the breaſt of S. Agatha vvere moſt bright, for being expoſed unto the burning ſpinſers, rather then

to deny her faith; the hands of St. John Almner, for having diſtributed ſo many alms, the feet of S. Xauerius for having travailed ſo many unknown and barbarous Countreys, for to lead thē into the fold of the holy Catholick Church, and ſo of others: who altogether do ſing infinite praiſes unto the divine goodnes which hath ſo well provided for them, and for a little miſery, rendred them ſo much happineſs. Good Reader I earneſtly deſire, that thou couldſt penetrate unto the bottom of my heart, for to ſee the good place thou haſt ther, doubtleſs thou wouldſt have great confidence in all that I propoſe unto thee, and thou wouldſt receave it with the ſame intention as I deliver it, which is no other then to make thee a Saint. Tell me then, if thou kneweſt that after this hour, there remained for thee no more honor, imployment, eſtate, greatneſs, dignity, nor place in this world, wouldſt thou not deſire to have been the moſt humble of men in imitation of Jeſus Chriſt,

and according unto the example of ſo many Saints who now tryumph in heaven, wouldſt thou not be pleaſed to have yeelded a little of thy right, precedeance, and greatneſs, for to be placed among the friends of God. I demand of thee, if it be not deſireable to be the meaneſt of men for ſome few months, for to be all thy life of the chiefeſt of the Kings privy Councel. *Thinke well on it.*

Thou wilt conclude, if thou haſt not loſt thy common ſence that it were moſt reaſonable to be in the laſt ranck in this world, that after death the great Maſter Almighty God ſay unto thee: my Friend, aſcend as high in heaven, as for my love thou haſt been humbled on earth, which is moſt eaſy;

WHen one aſcends an high place, he is well pleaſed to have his cloak caried for him, to receave it on the top of the mountain: if thou muſt within two or three daies aſcend unto the tribunal of God, wilt thou

not

not be exceedingly comforted, to have cauſed many of thy goods to be carried thither by the poor? certainly thou wilt have need of them to cover thee before the Juſtice of Almighty God, who having been very liberal towards thee, requires that thou be ſo to the poor, is not this reaſonable? *Think well on it.*

Reſolve during life to put liberally thy goods in the Bank of God, that thou mayeſt receave an hundred fold.

IF thou wert at the laſt gaſp of thy life, and thou shouldſt ſee at the feet of thy bed the Mother of Mercy, who moſt willingly receaves a pure ſoul comming forth a chaſt body, wouldſt thou not melt with joy for having preſerved the purity of thy Body and Soul againſt the violent aſſaults of the world, Devil, and Flesh; wouldſt thou not bleſs God for having given thee the induſtry to fly from and avoid theſe infamous and ravenous Vultures, theſe enraged wolfs, theſe wicked companions, which deſtroy all. O what pleaſure, content

and honour is it unto a brave Captain: after having magnanimouſly defended the treaſure of his King, in an unfortified place, againſt the furious aſſaults of a puiſſant enemy, and againſt the domeſtick treaſons, he comes from thence tryumphant to tender the treaſure unto the King, and to be rewarded by him. *Think well on it.*

Thou wilt firmly purpoſe to ſhun all the ocaſions which may deprive thee of this treaſure, and, to abandon rather a thouſand lives then to loſe it, bearing for thy device and cognizance. *Rather to die a thouſand deaths then to defile my Body.*

IF within an hour thy ſoul ſhould be prayed for, as it may happen, ſeeing we are not ſure of one hour and ſhouldſt call to mind the ſpeech of our Saviour, ſaying, as thou meaſureſt unto others ſo it ſhall be meaſured unto thee, wilt thou not be well ſatisfied, to have been meek, ſweet, benigne and charitable towards all? Joyful for their

their good, and ſorry for their evil, to have interpreted all they did to a good ſenſe, and to have alwaies ſpoken well of every one; wouldſt thou not wish that God ſhould treat thee ſo? *Think well on it.*

Determine to gain this virtue more pretious then the Philoſophers ſtone, for it will procure thee thoſe treaſures without pain, which coſt others ſo much labour and trouble.

WHen thy ſoul ſhall take the laſt farewel of thy Body which it muſt though never ſo late, who knoweswhether it ſhall be to morrow, wil she not thanke it moſt affectionatly, for that by its temperance it hath open unto her the gate for to enter unto the marriage of the Lamb, will not she bleſs all the Taſts, abſtinences and mortifications which have gained her a good place in the eternal feaſt? which is better either for a little morſel to be caſt forth of Paradiſe with Adam and Eve, or for a ſmall abſtinence to enter into

Heaven with a multitude of Saints. *Thinke well on it.*

Reſolve to obſerve temperance, which cannot be but diſcreet, for it is a virtue, which will prolong thy daies in health on earth, and render thee eternally happy in the Kingdom of Heaven,

THou haſt often heard ſay, that of three friends a man gaines in this world, to wit, Riches, Kindred, and good works, there is but one onely which faithfully keeps him company in the other world; the Riches leaves him in the bed as ſoon as his ſoul is expired, for the ſumptuous funerals which are often made, are more proper to augment the ambition of the living, then to afford any relief unto the dead, the Kindred ſeeme little more conſtant in Friendship, they accompany the body unto the grave with grief and tears; but I could not be deemed a Lyar, if I ſhould averr that very often they have more mind to laugh then to weep, for if any one weep in good earneſt, the

earth

earth hath no ſooner deprived him of the ſight of the dead, but he hath loſt the memory of him, If he be a Sonne who hath buried his Father, he thinkes rather on what his Father hath left him, then to pray unto God for him; If he be a Husband who hath buried his wife, he dreames rather of the meanes to gain another more rich, then to relive her dead; the good workes accompany us unto the divine Tribunal; they plead our cauſe, & having obtained for us a crown of glory, remain with us, and are our ornaments for ever in Heaven, which of theſe Friends wilt thou have. *Thinke well on it.*

Deſpiſe and neglect the firſt which will abandon thee in the way, and adhear not too much unto the ſecond, who will leave thee at the grave; but affect and addict thy ſelf unto the third which will accompany thee for all eternity.

IF thou wert to be laid on a bed this evening, for to morrow morning to be carried unto the grave, which I

know to have happen unto more then four, wouldſt thou not be exceedingly content to have ſuffered with patience the loſs of thy goods, thy renown, thy health, and all other things? and wouldſt thou not rejoyce really for having moderated although with difficulty thy natural paſſions? wouldſt thou not be infinitly conſolated if God ſhould tell thee: by thy Patience thou haſt ſaved thy Soul, and thou ſhalt dwell with me for all eternity in my glory? *Thinke well on it.*

Thou wilt conclude, that he is moſt wiſe, who moderating his violent paſſions, had rather recourſe in his affaires unto the puiſſant ayde of God, and ſo gain a great Crown in Heaven.

HEre I make an and of all my queries, and only ask thee, if being at this hour to die, thou doſt remember among the paynes and anguiſhes of death, that thou haſt uſed a great diligence in the ſervice of God and for thy ſalvation, that for it thou haſt not ſpared

red riches, life, nor honor, that for it thou haſt imployed thy ſelf day and night with all poſſible intention, that the glory of God, and the good of thy ſoul have been the two feet on which thou haſt marched in all thy affaires; the two hands which hath made thee to labour alwaies; the two eyes which hath conducted thee through all! wouldſt thou not be exceedingly cheerful and in fulneſs of delight, if then preſenting thy ſoul unto God, he ſhall demand of thee; whoſe Image is this? thou canſt anſwer, Lord, it is the Image of the moſt holy Trinity which I have conſerved inviolate the beſt I could poſſible, waſhing it in the blood of Jeſus Chriſt, which I receaved in the Sacrament of Penance, when that I confeſſed any Sin; I have thereunto added, according unto thy intention, the imbellishment of all the virtues I knew to practice aſſiſted with thy divine Grace. O what pleaſure wilt thou feel, when after this anſwer, thou ſhalt ſee the Father

Omnipotent give the kiſs of peace unto thy Soul, acknowledging her for his child! what conſolation, vvhen the moſt amiable Jeſus shall imbraiſe it moſt affectionatly as his dear Spouſe; vvhat ravishment, vvhen the Holy Ghoſt shall place it on high among the Saints of Heaven as his dear beloved? dear Friend I do beſeech thee both for the good I vvish thee, and for the ardent affection I bear thee, *Thinke well on it.*

If thy patience being tired, thou telſt me, that I ſing but one ſong vvhich is very importunate and troubleſome and that I break your brains with my. *Think well on it.*

And thou shouldeſt be exceedingly pleaſed if I would think on it well my ſelf, and leave you in quiet, well, God be bleſſed, I did expect cleen another thing from a Perſon whom I ſo dearly love and deſire to ſerve in the important affaires of the ſalvation of his ſoul; but patience, I will not any longer trouble thee, and I will depart preſently, after

I have ſaid theſe two words, *Thinke well on it or not Thinke on it.*

Theſe things will not faile to happen, Thinke on death or *Thinkenot on it*, notwithstanding it will not leave approaching thee dayly, ſo that all the worldly power cannot make it ſtop one moment, nor make it avance before its time, moſt happy are thoſe who often think on it, O how ſweet and fair will they find it; miſerable are thoſe that never think on it, O how hideous and bitter will they find it.

Thinke to give an account, *Thinke not on it*, yet it muſt be made, maugre thee who ſoever thou art, Happy are they who thinke to keepe them ſelves alwayes ready. O how cheerfull will they depart; unfortunate are thoſe who are never mindefull of it, O how cruelly ſhall they be treated;

Thinke that there is a Heaven and a Hell, *Thinke not on it*, nevertheleſſe moſt aſſuredly thou moſt goe for all eternity unto the one or the other.

Moſt happy are thoſe who practice virtue which conducts them unto the firſt, O how few are there. Miſerable are thoſe who are given unto vice which leades them into the ſecond, O what multitudes are there. But what do I? I am al moſt angry with one. whom I love as my ſelf; excuſe my deareſt Friend I beſeech thee, this little and ſudden paſſion, and remember not what I ſayed laſt; *Thinke or not Thinke on it.* Alas! all the contrarie, I doe conjure thee more then ever to *Thinke on it* with attention, to the end thou maiſt act better; permitt me to shew thee the meanes.

O death, how bitter is the memory of thee unto a man enjoying peace and content in his riches?

O death how ſweet is the memory of thee unto a man having peace with his God! Chooſe, thou haſt freedome.

THE

THE THIRD PART

Certaine meanes ayding to do well, what he would have ben done, and to hender the doing of that which he would not have ben done in this life.

WHat better and more prevalent reaſon can I give him, who is very deeply engraven in my heart, for to aſſiſt him in procuring his ſaluation? then that which the Holy Ghoſt ſayes in the 7. of Eccle: My Sonn, in all thy workes remember thy later end and thou wilt not ſinne for ever: and what muſt arrive then but Death, Judgmeut, Hell or Heaven? theſe therfore are the things which he counſels us to remember, if we deſire to ſerve God faithfully, and never to offend him.

Death

Death.

I have already helped thee with the firſt, knowing it tobe both the eaſieſt applyed, becauſe daily we ſee ſome one or other dye, or heare the bell for ſome buriall, and the moſt proper remedie to cure our ſpirituall diſeaſes, for thou never ſo affectionatly faſtened unto any thing, the ſole thought of Death will eaſiely untye it; the horſe leech is not ſo obſtinately faſtened unto the Body, but a few ashes will force him to quitt his hold.

Be thou proud and the moſt ambitious that ever was, only conſider that after death all will trample on thee, and thy bones ſhall not be diſtinguished frõ thoſe of the pooreſt begger, who perhaps will be happy in Heaven, when thou ſhalt burne in Hell, aſſuredly this conſideration will render thee humble and make thee to eſteeme all.

J ſuppoſe thee to be the moſt avaricious in the world, and to thinke on no other thing then to gaine riches: if thou

thou wouldſt conſider with Iob, that the rich Man being awaiked from the ſleepe of death ſhall finde nothing of what he had gathered together and opening his eyes in the other life he ſhall find nothing but torments which he hath merited by his rapine: thou wilt of neceſſity moderate thy disordinate affection which thou haſt towards perishable and momentary riches.

When thou haſt the moſt violent paſſion to be eſteemed and to be loved, if thou should conſider, that in a moment after thy death all theſe Gallants will be fled and not one will remaine with thy Body; thou wouldſt not ſeeke ſo much to pleaſe them, thou wouldſt not yeeld unto ſo many remiſſe, effeminate and unworthy condeſcendments which blemish the reputation and are cauſe of the damnation of many.

If thou wert the greateſt foole and the moſt paſſionate of lovers, for any humane beauty do but imagine thy beloved to be deade and putrified, as she must

muſt be one day, it will be impoſſible that the flame which burnes thee be not immediatly extinguished; O how eaſie it is to ſubdue the flesh whilſt it is alive and ſound, if one conſider what it will be when it is dead.

If thou wert as hardened with malice as Pharao, and for all the miracles of the world thou wouldſt not bend unto the will of God, no more then he did, if death should enter into thy thought, thou wouldſt preſently yeeld unto reaſon, as he did as ſoone as it appeared in his Kingdome and in his owne houſe.

I know not whether it be true which ſome report of Panders that they makeuſe of dead mẽ skulls as a remedie for all their diſeaſes: but I am moſt certayne that the memorie of death is a moſt powrfull and afficacious meanes to cure all ſpirituall evils and to reſtore the ſoul unto perfect health. King David vereſyes my aſſertion: my lord, ſayes he I had great difficulty to pardon injuries and wrongs which my enemyes did me,

chaſtity

chaſtity ſeemed unto me very hard to keepe, contempt was intollerable; and in-deed, I found all thy commandements al moſt impoſſible: but when ſeriouſly I conſidered that all here are trāſitory, and that I muſt die, this narow way became of its ſelf wide and large, chaſtity appeared eaſie, pardoning of enimies reaſonable, and all thy precepts light.

If the remembrance of Death deſtroyeth ſinn, the oblivion of it doth intertaine and nourish it: for Eſaias ca. 47. counting the ſinns of Babilon, and the punishments with which God would afflict them, ſayes, that the cauſe of thoſe evils was that they did not remember Death. Jeremy ſeekeing the origine of the vices which reigned in the City of Hieruſalem affirmes it to be no other, then the little mindefulnes they had of their end.

SAtan having had a long experience of the ſoveraigne virtue of this remedie, end eavors by all meanes to hender man from

from making uſe of it. I can not better make thee comprehend his malicious inventions then by the catching or killing of woodculvers which are wilde Pigeons : the bird catcher or Fowler having found the tree on which they ſettle and rooſt at night in troopes (for they arebirds that conſort together in multitudes) chooſeth an abſcure and darke night , and takes others with guns and drums, being arrived at the place, they begin to beat the drumme but ſoftly , for feare that the Birds ſhould fliy a way , and increaſing the noyſe by little and little , they enure them ſo unto the ſound , that they at laſt beat the drummes with all their force , with out ever fritghting the Pigeons ; in the meane while one creepes , unto the foot of the tree, where heholds up a candle which he had in a darke lanterne , the woodculvers which are delighted with light deſcende unto the lower branches of the tree to enjoy the light , then they ſhoot , and at every

shott they kill many, the others which were higher thinking their companions fled. not hearing the gunne by reaſon of the noiſe the drummes make, takes their place and are alſo killed; Behold the explication of this; the tree repreſents the world, the wood Culvers are the men, the Fowler is the Divell, who intices and allures them unto himſelf, vvith pleaſures, honors and riches, vvhich are like little fires or lights, about vvhich men fly vvhiles death ſtrikes them, their companions never take notice of the blovv, by reaſon of the greate noiſe vvhich the vvorld makes, figured vvel by the drummes; So that one hath no ſooner quitted theſe ſmal ſplendors, but an other courts and ſeekes them; one hath no ſooner left any benefice or office, but an other flyes thether, and ſo all paſſe, all die, and the grateſt part are loſt for not having ſufficiently ben vvarned by the death of others; that if any one hath reflected on it, if any one hath ben moved. theſe

reſent-

reſentments as quickly paſſe, as a flash of lightning; and even as vve ſee hogs hie together in troupes, grunt, and are affrighted vvhen any one of them is killed, but he is no ſooner dead, then every one returnes unto his former imployment; this unto his wallowing in mire, that unto his rooting with his noſe the earth, an other to fill him ſelf in the trough; even ſo when a man is dead, the neighbowrs are aſtonished, the domeſtikes weepe, the kindred are aggrieved; but as ſoone as he is buried, every one returne unto his affaires, unto his former paſſions and vices. But if all had a lively and couragious ſpirit, and a profound judgment, one word in a hundred yeares, or to ſee one dead would be ſufficient to convert all thoſe who should ſee it, and conſidere ſeriouſly that the ſame muſt infallibly happen unto them ſelves: from whence then proceeds ſo ſmal profitt? *Thinke well on it.*

Thou wilt finde that it proceeds, either

either from the malice of the Divell, who deprives thy ſoul of this profitable thought, and diverts it otherwayes, if great care be not taken; or from the inconſtancie of thy jmagination, which is ſo wavering that it knowes not how to remaine long on the ſame thing, if it be not conſtrained by often reflections, therfore I deeme it moſt neceſſarie, if thou deſireſt to profitt by this meanes, that when thou begineſt any buſine; , thou conſidereſt how thou wouldſt have done it; if preſently thou were to die. More, that once a month thou retireſt into a ſolitary place, and diſmiſſing all other thoughts, proſtrat at the feet of a Crucifixe either in thy chamber, or in a Church, thou ſeriouſly thinkeſt on theſe three or four points.

That the end of thy life will come very ſoone, perhaps before the month be ended.

That thou muſt leave all thou haſt in this world, honors, richers and pla-

pleaſures, carrying nothing with thee but the remorſe of thy conſcience, and the ſinns which thou haſt committed.

That the Body having given up the Ghoſt after many paynes and conflicts, ſhall be ſowed in a poore sheete, layed in the grave, and reduced into ashes, being forgotten of all the world.

That the ſoul shall be happy if at the houre of Death, it be in good ſtate, but moſt miſerable if it be in mortall ſinne, and into what part ſoever it be carried, into Heaven or into Hell, it ſhall remaine ther for ever: and then imagining thy ſelf to be at the laſt gaſpe, and holding the Crucifix in thy hand, ſay with fervor.

O moſt mercifull Ieſus, my ſupport and my ſtrength, in whom I beleeve, in whom I hope, whom I love and ever will love, afforde me at this houre thy powerfull hand for to depart ſecurely. I confeſſe before the whole world, that my miſerable life hath ben replenished with many great wicked-

neſſes

neſſes, of which I heartely repent my ſelf, and I do confide that thy infinit goodnes will pardon me and not permitt my ſoul to be loſt, for which thou gaveſt thyn on the Croſſe. No, I can not beleeve that thou wilt repulſe me, o my deareſt Ieſus, for I am flesh of thy flesh, bone of thy boue, ſonn of thy Father, thou alſo calſt me thy Brother. Therfore my Brother, ſeing thou haſt taken my humanity, to give me thy divinity, deliver me at this houre from the throat of the lyon. I kiſſe this ſide from whence proceeded my happynes, open it unto me, and wash my ordures and impurities with the water and bloud which iſſued from thence, I adore theſe hands which were nailed for me, unto them I recommend my ſoul, they have created me, they will ſave me. I honor theſe woundes, in which I will hide my ſelf, untill the choler of my judg be paſſed.

O celeſtiall Father, be unto me propitious, and remember that my

ſinnes

ſinnes have ben chaſtiſed with al rigour in the perſon of thy moſt beloved Sonn. O my lord Jeſus Chriſt permitte not the the infinit price of thy bloud to be un profitable unto my ſoul. O holy Ghoſt, fortefy me with thy grace, that I do not faile or be ſubdued iu this laſt conflict. O Mother of God, who hath ben moſt charitable and favorable unto me all my life time, be ſo now in this moment I beſeech thee, on which depends all my felicity. O S. Michael who has the commiſſion to preſent Soules unto the divine Tribunall, and to defend them from the enemy, I recommend mine unto thee. O good Angell guardian, helpe me; O all yee S. of Heaven come unto my ſuocour, that leaving this earth, I may aſcend into Heaven for to prayſe eternally with yee our ſoveraigne Creator.

The Iudgment.

THe conſideration of Judgment which followes Death is not leſſe profitable, then that of death, if it be ma-

maturely pondered; when I repreſent unto my ſelf, ſayes Job, the juſtice, impartiality, and rigour of the divine judgment and the exact account I muſt render, I am ſo frightned with my ſinns, that I am enforced to reſolue to ſhun them more then the greatſt evil what ſo ever. The Saints conducted by the Holy Ghoſt do exhort thee to thinke on it often: place thy ſelf before the eyes of this Soveraigne judge, adviſeth S. Gregorie, feare him now, to the end that abſtaining from vice, thou mayſt not feare him when he ſhall judge thee, remember the name of that king, who ſeing the picture of the generall judgement entred into ſuch a ſtrong apprehenſion that he was almoſt dead. Certes if thou rightly imagine what it will be, thou wilt ſtifle all the imperfections of thy Soul. St. Hieroſme had not a better practice for to triumph ouer vice, and to addict him unto all virtue, whether I eate, ſayes he, drinke, ſleepe, or wake, and in all I do, it ſeemes to me that

I heare this dreadfull and terrible voice. *Ariſe yee dead and come vnto judgment.*

IN good earneſt, if thou kneweſt aſſuredly, that within two or three hours thou wert to be ſummoned to anſwer before the Tribunal of God, *wouldſt thou dare?* O! for the love of God mark what I ask thee: *wouldſt thou dare* yet once more, I beſeech thee, think well on what thou wilt anſwer: wouldſt thou well dare to reſolve, to appear at the Judgment of God?

IN this fearful and terrible Judgment, where thou shalt find aſſembled the great Councel of the King of Kings, who hath ordained this hour for to decide wholly and juſtly the criminal proceſs of thy Conſcience. *Proceſs*, in which will be examined exactly all the parts of thy life, a *Proceſs* where will be determined the final ſentence of thy eternal felicity or miſery. *VVouldſt thou dare*, I ſay, to appear in the condition thou art, for to plead thy cauſe? *Thou* who art ſo bashful and fearful, when thou

thou art taken in never ſo little a fault. *Thou* wouldſt thou dare to behold a Perſon of quality. *Thou* who trembleſt at the leaſt apparent danger: *VVouldſt thou dare*, appear in the preſence of him, before whom the moſt puiſſant Monarchies of the earth tremble; the higheſt Seraphins hide themſelves with their wings, not being able to endure and behold the brightneſs of ſo great a Majeſty. Ah! for the ſacred and bitter Paſſion of Jeſus Chriſt; *Thinke well on it.*

When I conſider how thy ſoul leaving thy body is in danger to fall into the hands of the Apparitours of the Soveraign Judg who will lead thee directly before this dreadful Parliament; I sweat I am in a trance with the imagination, I have of ſeing thee at Barr for to anſwere being ſtrongly accuſed.

BUt, by whom? by thy mortal enemies, or rather, immortal; who out of the hatred which they bear thee, vvil not omit the leaſt thing they can reproach thee vvithal, in this great and

majeſtical aſſembly: *by whom?* by thoſe vvho heretofore have been thy good Friends; as the Bleſſed Virgin, thy good Angel, ſo many Saints, who hath taken ſo great paines to ſave thee, if thou vvouldſt have harkened unto them *by whom?* by the complices and confederates of thy vvickedneſs, vvho are enraged againſt thee, and by thy ovvn Conſcience vvhich vvill lay open unto all the vvorld all thy imperfections.

But of vvhat ſhalt thou be accuſed? *of all*, in vvhich thou haſt not kept the Commandements God gave thee, & the holy inſpirations vvhich he moſt lovingly ſuggeſted unto thee: *of all* vvhich thou vvaſt oblieged to do, according to the eſtate unto vvhich God hath called thee. *of all* vvhich thou haſt done to ſatisfy thy unruly paſſions. *of all* vvhich thou haſt neglected to doe for the glory of God.

But, hovv accuſed; vvith ſo much aſſurance; of thy adverſe Party, that nobody vvill dare to reply, or ſpeak one

one vvord in thy behalf and defence; vvith ſo much evidence, of all thy imperfections that not one of them can be hid or disguiſed: vvith ſo great remorſe of thy Conſcience, that thou vvilt acknovvledg all: vvith ſo much ſhame, that thou vvilt deſire the mountaines to fall on thee. Is not this dreadful? *Think well on it.*

Having thought on it ſeriouſly; if thou doſt not conceave a great fear, if thou trembleſt not vvith terrour, pardon me I beſeech thee, if I doubt and miſtruſt the verity of thy faith, for hovv can I be aſſured that thou beleeveſt rightly, if thou makes no reckoning and eſteem of things ſo important, and concernes thee ſo much; vvhat meanes to be perſvvaded that thou regardes it, if vvhen it is preſented unto thee, thy Heart remaines colder then marble, and more hard then ſteel. Wherefore, earneſtly endeavour to knovv thy ſelf, ſeeing that thou ſhalt be moſt rigorouſly judged.

O Great affair is it to appear for to anſvver before ſo great a Court, it is exceeding misfortune to be accuſed by every one, to be charged of grievious crimes, but that vvhich ſurpaſſeth all imagination; is to be judged at the laſt appeale by the Soveraigne Judge of Judges: this every one ought to apprehend vvith horrour that is not vvholly deprived of reaſon, this vvill make every one to yeeld that is not vvorſe then a Turk, this vvill cauſe every one to vveep, that beleeves he hath a ſoul; to fall into the hands of God, for to be ſeverly judged, to be in the povver of no more a benigne Father, for to condemn us vvithout favour or mercy; to be chaſtized no more by the chaſt lamb vvho did ſo amorouſly shed even unto the laſt drop of his blood, for to give us Heaven. But by the roaring Lyon of Juda vvho comes to take revenge of all the faults committed againſt him. O day moſt dreadful! O Judg moſt terrible and vvithout mercy! O judgment

full of terrour! But vvhat, is there no meanes to procraſtinate, delay or prolong it never ſo little? No no, to demand any ſuch thing is but time loſt. vvhetefore delay it, ſeeing the crimes are manifeſt? the offender hath not any thing to reply; it is a very great folly to only think on it! the knowledg of thy Judg is it not infinite? is not his bounty and goodneſs unlimited? unto vvhom canſt thou make thy addreſs vvho is more benign? his juſtice is it not the rule of all juſtice? unto what Court wilt thou appeale, that can be more juſt? his power is it not the omnipotence of a God? who can reſiſt or contradict him? *Thinke well on it.*

Turne thee on all ſides, and putt thy ſelf in all poſtures, retire thee in what place thou wilt, it is done with thee, thou canſt not expect any thing, but this great ſtorme which is ready to fall on thy heade, and to make thee know, that thou art moſt juſtly condemned.

Alas

ALas! condemned? but to what? *to what*? to be never more the Child of the eternall Father who had adopted thee by Creation. *To what*? to looſe the inheritance which Ieſus Chriſt had purchaſed for thee in heaven, by his bitter Paſſion. *To what*? to be for ever ſeparated from the delightfull and glorious Society of the Sacred Virgine, of the Angels, and Saints, who did expect thee, for to prayſe God with them. O ineſtimable! O cruell ſeparation! *To what*? unto torments a thouſand times more intollerable then all the Tyrants could ever invent: unto Fire a thouſand times more burning then theſe of this world; Fire alwayes flaming without light, fire alwayes burning without diminishing: is not this ſufficient for thee, who can not endure the roughnes of a haire cloth? is not this toomuch for thee who can not ſuffer without complayning the prick of a pinn? *Thinke well on it.*

For my part I am at a ſtand, being unable

nable to reſolue to heare this ſentence againſt thee, which will make to tremble the Heavens, earth and Hell. *Goe thou curſed begon far from me for ever, ſince when ther was time thou wouldſt not ſerve me: depart from hence for to weepe in the bottemleſſe pitt, becauſe thou haſt not done it on earth. Gett thou away for to burne in the fire, which cauſing thee a thouſand paines never ſhall conſume thee. Goe thou unto the company of the Divels, who will make thee pay moſt dearely for all the folies of thy life.* Who can imagine the rage with which the Divels will ſeize on thee? the promptneſſe with which they will torment thee in Hell. Deare Friend, is it not true that if this misfortune ſhould happen unto thee, Alas! God of his goodnes preſerve thee from it, is it not true, that thou wouldſt profoundly ſigh, and ſay with a lamentable voice, *O if! o if!*

O if I had but one day of thoſe which I have ſo unfortunatly loſt, if I could finde an houre of time which I have

evelly imployed, if at leaſt one quarter of an houre were given me, for to ſaye, *A good peccavi.*

O with what a good Heart would I ſay it! O how I would caſt my ſelf on my knees! O how would I knock my breaſt! how great a griefe would I have for my ſinnes. But what henders thee from doing all this now? wherfore doeſt thou delay it; courage, I doe conjure thee by all that is moſt deare unto thee: Caſt thy ſelf on thy knees, ſay this good *peccavi*; but ſay it ſtaiedly, and with feeling ſay:

Mercy, o my God, mercy, I repent with all my Heart for having offended thy divine goodnes, becauſe thou art my good God, and my All: I love thee and honor thee aboue all things: I will never more offend thee thy grace aſſiſting me, and I will alwayes avoyed the occaſions of ſinning: in ſatisfaction of my paſt faults, I offer thee my life and all I have. Receave me I beſeech thee, ſince thou haſt moved me to aske

in, through the merits of thy Sonn Jesus Christ, and never permitt me to offend thee againe.

Hell.

THer are those who deeme it unmeet and inconvenient that a generous and brave spirite should make use of the consideration of Hell, for to shun vice, and to addict himself unto the service of God, who having made all for love, will that we serve him for love. Seriously I do not conceave how it shall be unlawfull for any one to practice to do well by this meanes, seing St. John Baptist made use of it, to leade all the world unto God. Preaching alowd and clearly, that every tree, that is to say, every Man that doth not yeeld good fruit, shall be cutt downe and cast into the fire: the Saviour of our Souls in the sermon of his last supper presented unto his Disciples the same remedie, for to oblige them to be alwayes dutifull and obedient, even as, sayed he unto them, the vine branches being sepa-

separated from the stock, withers, and is cast into the fire, even so the sinner shall be cast out of my company, shall loose all the guifts and all the virtue he had to doe good, and shal be throwne into the eternal fire. St. Athanasius relates; that St. Anthony assaulted with strong and violent temptations in the beginning of his holy life overcame the victoriously by seriously thinking on the torments of Hell. And Metaphrastes recounts, that St. Martinian being even lost and ready to committ a great sinn, he cast him self on the fire and permitting himself to burne a little while discoursed with himself, saying, see Martinian if thou canst endure the eternall flames, whether this sinne thou art goeing to committ will infallibly leade thee, if thou resents so much this temporall fire which is extinguished with a little water: if thou finde it so unsupportable, what will be the eternall fire, which can never be extinguished? by this meanes he vanguished the tempta-

tion.

tino. Well, seing that this remedie is so profitable, I beseech thee. *Think well on it.*

TO the end that thou mayst make it more profitable, inquire of any one that knowes it, what Hell is. Job will tell thee that it is a country full of obscure darknes and noisome stinkes, wher there is no order, but an intollerable horror; and eternal confusion. Salomon will assure thee, that it is a most bottomlesse pit, from whence none can come, that is fallen there in. Isayas will explicate it unto thee, that it is a Prison full of a most vehement fire, which although it be of the same nature with the elementarie fire, is incomparably more efficacious to torment, because it doth not act with the sole natural virtue, but as the instrumēt of the infinit divine power of God, which is elevated to torment the damned, as much as Gods justice requires; from whence it is, that it needes not any matter for its maintenance: it can

never

never be extinguished, becauſe it is the breath of God, to witt, his infinite power that kindles it according unto Iſayas. The Divines hold, that it is replenished with all ſortes of evils, and voyed of all good, it is in vayne for to diſpute of it, ſayeth the devout Ruſbroquius: for when we have ſaied all that can be ſayed of the paynes of Hell, it will be much leſſe in compariſon of what it is, then a drop of water compared unto the whole Ocean; S. Auguſtine in one of his epiſtles ſayeth, that a dead man raiſed to life by the touching of St. Hieroſmes haire shirt teſtefyed unto St. Cyrille Bishop of Hieruſalem that the torments of the other life were ſo great, that if any one had experimented the leaſt, he would chooſe rather to be even unto the day of judgment in a furnace wher all the fire of the world was incloſed, then to ſuffer one day in Hell: are not theſe things dreadfull? *Think well on it*

AND following the counſell of St. Bernard, deſcend often into Hell

whilſt

whilſt thou liveſt by thy meditations to the end that after thy death thou beeſt not shut up there for al eternity.

Conſider adviſedly how the Souls of the damned are hideouſly tortured, becauſe they ſee themſelves deprived for all eternity of the viſion of God: a torment farr greater then can be imagined in this world.

All their powers are full of bitternes and anguish inexplicable, the memorie with the remembrance of paſt pleaſures and of future evils, the underſtanding with the perfect knowledg of all it hath done, preferrlng the creatures before the Creator, the tranſitorie goods and pleaſures, before thoſe which shall never have an end; the will with an inraged hate which they have againſt God, which will make them utter a thouſand blaſphemies: the imagination with the lively apprehenſiō of the preſent payens and yett more to follow;

The fire acts with farr greater heate againſt them then doth our inflamed

coales

coales againſt a Barr of Iron which it burnes and inflames in the Furnace.

The remorſe of Conſcience exceſſively gnawes and vexes, for the meanes repreſenting them ſelves, which it hath had of ſalvation, although it doth not repent of the ſinn, as an offence againſt God, yett it burſtes with griefe and rage for having committed the evil which hath ruined it. Eſau roared like a lyon, ſeeing that for a ſmal dish of porridge he had loſt his right of inheritance: the damned Soul doth yet worſe, knowing that for a short pleaſure, for a baſe reveng, for a little word she hath loſt Heaven: in good earneſt, is not this an ineffable heart breake? *Think well on it.*

MArke how the body shall ther ſuffer an inſupportable fire; it shall be caſt into an extreame cold, it shall be hammered cruelly on moſt hard Anviles, broken on wheels, grounded in a mill, Cut and shred with raſours, pierced with leances. Infinē, imagine all the punishments that the Tyrants have in-

invented to torment the Martyres, the brasen Buls, boiling Cauldrons, Combes of Iron, Crosses, Fires, Rasours, all this was but an easie and short Prentiship to that which the Divels make the damned to suffer in all the parts of their Bodies but especially in their five senses.

The sight shall be cruelly tormented with thick and obscure darkenesse, which depriving them of all comfort of the light, shall afford them I know not what unfortunat cleerenesse, which shall cause them to see hideous and ghastly spectacles of their torments, and so many dreadfull shapes of the infernall monsters, the sight of which shall be intollerable, without any relaxation. Alas! if the seeing of one Divell is able to cause the death of the most couragious, what shall do, I beseech thee, the horrible spectacle of all the Divels and the damned?

The Hearing shall be incessantly frighted with the despairable cryes, with dread-

dreadfull howlings, and with moſt execreable blaſphemies which theſe miſerables ſhall utter againſt them ſelves, and againſt God. Imagine a thouſand People in the fire even unto the chinn, every one lamentably crying, how inſupportable will their clamors be; and what is this in comparaiſon of a hundred thouſand millions of the damned which burne in Hell? The Ambitious, ſhall ſaye I deſpaire with grieſe: Curſed vanities which hath brought me hether: the Avaritious, ſhall complaine; I am enraged with the paynes, curſed richeſſes, which are the cauſe of my euil; the Laſcivious ſhall yell, I burne, curſed pleaſures which have kindled me this fire &c.

The Taſte inportuned with an exceeding hunger and extraordinary thirſt, ſhall have for viande loathſomes Toads, and the gall of Dragons for drinke, this ſhall but increaſe the Hunger and thirſt; witneſſeth the curſed Richman, who almoſt two thouſand yeares ſince de-

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manded a drop of water for to assuage the thirst which did torture him, and as yet hath not obtained it, nor never shall.

The Feeling shall be tormented through all that is sensible by fire, which shall penetrate even unto the marrow, cold shall succeede, which shall congeale the bloud with in the veines with sharpe aches: an hundred times in foure and twenty houres the flesh shall be torne and the bones broken, and as often redintegrated and repaired, an hundred times shall be powred on the Body boiling oyle, melted lead, and they shall not consume.

The Smelling shall be infected with stinking and noisome smells, which shal exhale not only from the insulphured fire, and the tainted sinkes of Hell, but also from the Bodies of the damned: Odors so insupportable that St. Bonaventure affirmes, that one Body of the damned would be able to in-

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feet the whole world with the plague.

In the lives of the Fathers it is written, that a certaine religious man damned appeared unto his companion who asked him, if the paines of Hell were ſo cruel as they preach: know, anſwered he, that they are ſuch, that the tongues of men are not able to explicate the rigour of them. Couldſt thou not give me ſome proofe, ſaied the companion? I will, replied the damned, wouldſt thou ſee, heare, taſte or feele them: Alas! ſayed the Religious, I am not able to ſee or heare them, for I am too timerous, nether to feele them, being too delicate, much leſſe am I able to taſte them, having ſo weake a ſtomack; but I ſhould be content to ſmell them, never the leſſe as favorably as may be: this being ſayed, the damned opened his cloke, with which he ſeemed to be covered, from whence iſſued ſo horrible ſtinke, that all the Religious were conſtrained to leave the Monaſtery, without ever being able to inhabite there

there againe: if one damne ſoul cauſed ſo great infection, what ſhall, I pray thee, ſo many millions of Souls and bodies burning in Hell cauſe? *Thinke well on it.*

ADde unto all theſe evils the comble and chiefe of all theſe miſeries, which is, that all theſe cruell torments ſhal never have an end; my deare Friēd, at this word *Never*, thy Heart though never ſo couragious doth it not faile thee? yes, never the miſerable damned ſhal ſhal have an end of their paine: after an hundred yeares torment, a thouſand of yeares begin, and they being ended, an hundred thouſand are beginning, and after them ſucceeds as many millions as there are drops of water in the Sea, and Athomes in the aire, and after all this ther will remaine an eternity intire, O eternity, thou art exceeding! O eternity, thou art moſt horrible! O eternity, thou art badly conſidered! Eternity, Eternity. O the weighty word Eternity. If one were for tenn

tenn yeares to lye on a ſoft bed, and ſtrewed with roſes, what a great torment this would be? if one were conſtrained for twenty yeares to have his eyes fixed on the moſt agreable object of the world, what anguish and wearisomnes vvould it cauſe? if thy eares during fifty yeares vvere inforced to heare the moſt ravishing muſick on earth, vvould it not be inſupportable? Alas! O my God, what will be the eternall paine which with out any mitigation or ſolace, will continue for ever? to be couched for ever on moſt ardent coales, to ſwallow alwayes moſt bitter gall. and wormwood mingled with the foame of Serpents, to ſee for ever the hideous and inéxplicable shapes of the divels: to heare alwayes the enraged muſick of horrid blaſphemies which the damned shall utter againſt God: to ſmell the ſtinkes and the intollerable infections of Hell for all eternity:

For ever, Alas my God! alas, how long

long is this *for ever*! that shall never have an end, nor reſt, it is exceeding long; to ſuffer for ever, it is a miſerie without a ſecond; if it were for a thouſand yeares, one might hope that it would have an end, but for ever, my ſoul likes it not. O! *For ever*, a great *for ever*, which never can be comprehended; this eternall *ever*, frights my Soul; conſidering this *ever*, what Heart doth not fayle and tremble.

Heaven.

THe conſideration of Heaven muſt needes be a very efficacious meanes for to withdraw us from vice, and to leade us unto virtue: ſeeing that the Prince of the Apoſtles made uſe of it for to excite Prelats to juſtly performe their duty: firmely believe yee, ſayes he unto them, that in recompenſe of your fidelity, and labours which yee have taken in the government of ſouls, yee ſhall receceave a Crowne of Glorie, which ſhall ſhine on your heads all eternity. St. Paul imployed no other reaſon, for

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to perſuade the Colloſſians to caſt off the old man which carryes with him many infirmities, and to reveſt themſelves with the new man, who hath for his portion the greateſt virtues, if yee do this, ſayes he, the celeſtiall inheritance shall be the high prize and avantageous reward of your paynes. Jeſus Chriſt himſelf, after having declared unto his Diſciples the many wayes which leades unto Heaven, found nothing more efficacious for to incourage them, thē to ſay unto them, my Friends, among the difficulties with which yee shall incounter in theſe ſeparated wayes from the commun and publike way. Confide couragiouſly on the aſſurances which I give yee, that they will conduct yee unto infinite rewards. The greateſt Saints made uſe of this conſideration for to practice the higheſt virtues. Heare David, who ſpeakes for all. O my Soverign Lord, I confeſſe that I had an exceedingly proud Heart, and very hard to yeeld unto thy favorable inſpirations,

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but by the consideration of thy infinit recompences, I have humbled it, and made it to performe all thy pleasures and commands. Deare Friend, tell me, art not thou able to do the same? *Thinke well on it.*

BEcause the true recompance which God gives unto his good servants is found in Heaven, it is necessary to know what this Heaven is. St. John Apoc: 21. affirmes, that it is a great City, of which the walls are of precious stones raised on a fundation of pure gold, with twelve gates most magnificent, which serves but for shew, for they are never shutt, for the light which produceth there a continuall faire day, banisheth all darknes and night.

St. Matthew sayes, it is a great Kingdome. St. Luke addes, that it is eternal. St. Peter calls it divine; divine indeed, since that God is ther King, the Virgin Mother is ther Queene, the Angels are the Courtiers, and all the Saints are there Inhabitatants. A Kingdome where

all the diſcourſe is of Ioy and contentment, All griefe, vexation, anger, and diſquiet being banished thence; wher is not to be ſeen any Plebeyan or mean Perſon, all there being moſt Noble: wher all that is good is found in abundance, without any want: the Divines teache, that it is an Eſtate compoſed of all the good imaginable, and yet more then can be imagined, and exempt from all evils. Diſpute no more of it, ſayes St. Paul, for I who have ben there can not declare the things I have ſeen ther, ſo great and admirable they are. No truly, addes St. Auguſtine, for though all the tongues of men, yea of all the Angels should be imployed in it, they could not declare them. I will not omit notwithſtanding to ſay a word or two, of this place, of the company, and of the glorie of this beautifull Heaven: whilſt I shall ſpeake, *Think thou well on it.*

THe place wher Heaven is ſeated, is very high; infinite in its extenſion, moſt pure, and moſt fertile and full of

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all goodnes: the Philoſophers and reaſon teach us, that the place ought to anſwer, the qualitie of him that ther is lodged, even ſo we ſee the Palaces of Princes do ſurpaſſe and excell in beautie and richeſſe, the Cottages of Peaſantes and clownes. I will leave thee to think what muſt be the manſion and habitation of a God and of all his Favorits, compared with all the Howſes of this world. One muſt be ignorant that the Firmament ſo admirable in beauty, ſo shining with ſtars is but the pavement of this divine Howſe, for not to conclude evidently, that with in there are other rarietyes farr beyond our imagination. O Lord, God of Power, ſayes David, how charming is theplace of thy habitation, my Soul can not think on a more agreable and delectable thing, becauſe thinking on it, preſently it is ravished. Great King, thou haſt greater occaſion to do this, then the Queene of Saba had, conſidering the wonders of the Palace of thy Sonn Salomon. Jt is this that cauſed St.

Ignatius caſting amorous looks towards Heaven, and melting into teares to ſay. O how miſerable the earth ſeemes unto me when I behold the Heaven, that is the abode of mortals: this the habitation of the immortals, that the place of banished men, this the natural country of Angels. that the priſon of Sinners. this the noble Palace of the juſt and of the Children of God. Happy, a thoutimes happy thoſe who dwell in this holy Manſion, for in a moſt accompliſhed felicitie, they ſhall prayſe God for ever and ever, deſireſt not thou to be in this holy howſe. *Thinkwell on it.*

THe noble Company of the Saints will cauſe an inexplicable raviſhment. What happines, I beſeech thee, to diſcourſe familiarly and friendly with ſo many Patriarkes, and Prophites, with ſo many Apoſtles and Diſciples, with ſo many Martyres and Confeſſours, with ſo many moſt pure Virgins whoſe reliques are in this world ſo much eſteemed that often times long pilgrimages are undertaken for only to kiſſe thē. What

joy to see continually the Angels? if it be deemed a great favour to see any one of them in a human forme, what will it be to see them all in their proper shape: what pleasure to be alwayes with the Mother of God, who is an hundred times more beautifull then the Monn, and more radiant then the sunn. O happynes inestimable! O contentement beyond comparison to enjoy the company so noble, so beautifull, so perfect, so complete, so vnited with a ligature of Love, that every one estremes the good and felicity of all as his owne, and all deemes the happynes of each one as their proper. Who is able to declare the felicitie that he enjoyes who is in the company of most amiable Jesus, to be with him in the most pleasant and delightsome gardens of Paradise, to sit at his Table, alwayes to follow him, to behold his divine Face, which rejoyceth the Angels, and is a part of the felicity of the Saints. It is impossible to imagine the contentment which the soul

shall have in ſeeing its Creator, no more in a myrror or looking glaſſe, but face to face, as he is in the ſplendor of his Divinity: it is in this ſight, that the ſoul will be inflamed with love: it is in this love that it will be loſt in God; it is in this loſſe that it shall finde all honors, wealth and pleaſures, is it not true?

Thinke well on it.

THe glorie of Heaven more ſurpaſſeth all that which hath ever ben good beautifull and agreable in this world, and which shal be, then the ocean exceeds a drop of water. St. Bernard ſayes that this glorie is ſo great, that it can not be meaſured, ſo long that it hath no end, ſo numerous that it can not be reckoned, ſo precious and excellent that it can not be valued. St. Auguſtin enhauncing the price of it aſſures: that it goes beyond all Beliefe, that it ſurpaſſeth the limits of Hope, that it can not be compriſed by Charity. I wonder not at it ſayes one; for if we can hardly know the great benefits

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which God in this life beſtowes indifferently on his Friends and enimies, what ſhall be the Bleſſings which he hath reſerved in Heaven for his Favorits? If entring into a Palace thou ſeeſt the ſtables gilded and azured, if thou pereeiveſt the chambres of ſcullions shining with precious ſtones, wilt thou not conceave ſome thing more magnificent, for the lodgings of the gentry and nobility and for the Cabinet of the King? The Saints with theſe conſiderations became tranſported and ravished, St. Ignatius at the ſight of Heaven melted into teares. St. Francis at the pronouncing of the celeſtiall Glorie licked his lipps as a lickorous Perſon doth at the ſavor of ſome delicate and ſweet meate. St. Bernard at the ſole name of Heaven rehearſed by Children, as he walked in the ſtreets, entred in to a profound extaſie. The Saints ſeriouſly thinking on this Beatitud, have with a commune voice ſayed, that all the afflictions of this life have not any proportion with

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the conſolations, which thoſe ſhall receave who have ſuffered them with patience for the love of their God. All Createurs even the Divels themſelves acknowledgeth this truth, for we read in the ſpirituall Medow, that a Divel being demanded, what he would doe for to enjoy the glorie and felicity in Heaven, was conſtrained to anſwere, that if it were in his powre, and had a Body, he would willingly be pounded and brayed in a Morter, or burned in a Furnace untill the end of the world, for to enjoy only one quarter of an Howre the Glorie of Heaven. Alas! It will not coſt us ſo much, if we be but willing and diligent, to be ther for ever.

My deare Friend, if thou believeſt all that I have ſayed, and what is that, which I have ſayed in comparaiſon of that is ther? wherfore art thou ſo glued unto the earth, that thou doeſt not raiſe thy thoughts towards this ravishing Heaven? wherfore doeſt thou then below ſearch and hunt after any conſola-

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tion seeing that thou mayest finde all pleasures and felicities in Heaven? Why art thou so diligent and solicitous to heape up riches, which thou must leave sonn or late, and takest no care to gather those treasures which will remaine with thee for all eternity? Wherfore sayest thou not from the bottome of thy Heart with St Augustine?

O beautifull and glorious Mansion of God. I love thy ornaments and the pleasures with which thou art replenished: my Heart doth day and night sigh after thee: my Soul is in a trance with the sole remembrance of thy felicitie. O habitation most happy! O Kingdome truly fortunat, exempted from hunger, eloigned from all evils, wher the day is never followed with night, wher the seasons are never subject unto any alteration, wher reigneth unvariable eternity in its infinite happynes. O admirable Paradise, and never sufficiently desired being, wher the faithfull Soul crowned with glorie, invironed with

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all ſortes of contentement, ſasiated with bleſſings, ſinges among the Angells the canticles of joy: God grant that purified of all my crimes which doe contaminate my Soul, I may be lodged in the meaneſt of thy appartements, for there to enjoy a ſolide peace, and a perfect felicity? for to converſe with the Saints, and to contemplate the divine Face of my moſt deare and amiable Jeſus, for to ſinge ther with the celeſtiall Courtiers the ſweet conſorts of the prayſes of my good God, and to ſee for ever the ſovereigne and infinit light. O Heaven! O Heavē that I might have thee alwayes preſent before my eyes, and engraved in my Heart: that I might have the honor to be eternally one of thy inhabitants, O Heaven!

Deare Friend ſince I muſt make an end, and take my leave of thee: I doe rejoyce exceedingly, that I leave thee in ſo good a reſidence: God of his infinit mercy grant, that thou and I may live ſo well, that after this life we may

meete ther, for to be never separed: let us often pray thou for me, and I for thee, that this may be; and it will be without doubt, if we duely practice these four words. *Thinke well on it.*

IESUS, MARIE, IOSEPH.

Poterit imprimi
J. Gillemans L. C. G.